THE

MISSIONARY HERALD.

VOL. XCVIII. — JANUARY, 1902. — No. I.

The Captivity of Miss Stone.

WE are sorely disappointed at being again obliged to go to press without any word as to the release of Miss Ellen M. Stone. Our friends may be assured that there has been no relaxation in the efforts made to ransom her, but these efforts have been baffled by circumstances which cannot be detailed here. One of the special difficulties attending the case has been the fact that both Bulgaria and Turkey are each anxious to free themselves from responsibility in connection with the abduction, and hence are each unwilling that the captive should be restored on their soil. This fact has greatly hampered the negotiations. One of the last reports is that Bulgaria has placed guards along her southern border so close to each other that no one could possibly cross that border. It is, however, stated that permission has been given to the agents who are seeking Miss Stone's release to pass over. Notwithstanding these delays, we are still hopeful about the ultimate release of the captives, an event which may take place on any day. It ought, perhaps, to be said here that certain statements that would imply recklessness on the part of Miss Stone, in being found where she was taken captive, are wholly unwarranted. She has for years passed over that road again and again, and so have numberless other missionaries of our Board, without any harm coming to them. There is nothing reckless in a traveler's starting for San Francisco by a trans-continental train, yet it has happened more than once that such trains have been held up by robbers. Our brethren in Bulgaria and Turkey in their travels have exercised such caution as was deemed necessary, and such an occurrence as this, which we deplore, was wholly unexpected.

Valuable Literature.

WE are glad to say that some of the addresses given at the Annual Meeting of the Board have been printed in leaflet form, and are ready for distribution, including President Capen's address on "A Million for Foreign Missions," Dr. Plumb's on "Signs of Promise for Foreign Missions," and Rev. Campbell Morgan's on "Missionary Work: Why We Must do It, and How We May do It." This will be found to be the best missionary literature for distribution in the pews and elsewhere. If you know of any one who raises objections to the foreign missionary work, no better service could be rendered than to place in his hand Dr. Morgan's leaflet. Copies of all these papers will be sent freely for judicious distribution.

Earthquake at Erzroom.

THE papers have already reported a severe earthquake at Erzroom, Eastern Turkey. A letter from Mr. Stapleton, dated November 16, reports that the first shock was felt on November 1; another one on November 8, at 5 o'clock in the morning, followed within an hour by two others, the last being the most severe. There was at that hour a babe two days old in Mr. Stapleton's family, and there was much alarm felt for a time, the plastering falling heavily; but writing a week later, Mr. Stapleton can report that their home is not very seriously damaged, but the school buildings will need heavy expenditure for repairs. The people of the city were in great terror, and though the ground was covered with snow, they lived in tents for the sake of safety. Even the consular circle took refuge in tents. There is hardly a house in the city that is not injured, and the Greek, Latin and Gregorian churches have been much damaged. Miss Lord and Miss Bushnell remained with their school girls in tents for seven days, shocks of more or less frequency occurring occasionally; but Mr. Stapleton writes, with great thankfulness, that the damage to life and property has been no more serious, though there must needs be a call for considerable outlay for repairs.

Almanac of Missions.

MORE facts about the missions of the American Board, and foreign missions in general, are packed into the forty-four pages of its Almanac than can be found anywhere else in many times that space. The Almanac for 1902 surpasses all previous issues in attractiveness, and it ought to be found in all the families of our Congregational churches. Beyond these denominational lines, it is sought for by intelligent friends of missions far and near. See advertising pages for terms.

A Fellowship in Service.

REV. DR. DOREMUS SCUDDER, for some years connected with our Japan Mission, and since then, for six years, the beloved pastor of the large and important church in Woburn, Mass., has been called by the Hawaiian Association to come to its aid in the care of the 60,000 Japanese now residing on the Hawaiian Islands. Though most delightfully situated in this important pastorate, Dr. Scudder has been moved to accept the call, and the church at Woburn, recognizing his exceptional fitness for this work, and his spirit of missionary consecration, though with great reluctance, has consented, as it says in its letter missive calling the council for his dismission, "to bear the personal sorrow and public loss which will attend the termination of his fruitful ministry here in consideration of the large fruition which may be confidently looked for in this new field of labor, and we wish him to go forth with a hearty and loving benediction from ourselves and from all churches of the Woburn conference." This action is alike creditable to Dr. Scudder and to the church which so lovingly enters into fellowship with him in this missionary service. We shall hope to give in our next number a communication from Dr. Scudder concerning his proposed work at the Hawaiian Islands.

Financial.

We give below the receipts of the American Board for the month of November, and also for the three months of the fiscal year. This is a most important paragraph in the *Missionary Herald* for our readers and friends. It represents the sources of supply by which the missions are carried forward.

	November, 1900.	November, 1901.
Donations	$26,852.22	$53,827.22*
Legacies	6,380.86	8,005.54
	$33,233.08	$61,832.76

	3 mos., 1900.	3 mos., 1901.
Donations	$82,623.15	$116,271.10*
Legacies	18,875.69	10,651.40
	$101,498.84	$126,922.50

* Not including receipts for debt.

The debt of the Board September 1, 1901, was $102,341.38. Receipts not included in the above statement for the debt in November, are $8,387.50; and for three months, $33,553.99.

Our readers will please note that amounts given for the debt are reported separately, as not affecting our current receipts. The balance will represent the working resources of the Board up to date. At the Annual Meeting a plea was entered for larger gifts from men of large means, for gifts from every member of every church, for generous gifts from Sunday schools and Endeavor societies. One unknown donor has sent to the treasurer a magnificent gift of $20,000 for the general work. Let others do likewise. We are hearing from the churches, from a large number of the Sunday schools, and from many friends, promising the best they can do. The gains shown above are cheering, but must be kept at this same rate of increase for the year if we are to do our work and meet the obligations which have been placed at the lowest point which, to the minds of the Prudential Committee, was possible. We need your best help and influence.

After Many Days.

Since the death of Rev. Dr. A. C. Thompson, a letter addressed to him has arrived from India, dated Satara, October 17, the writer of which, Kassim Mohamed, says that having just had the pleasure of meeting the Deputation in India, he was reminded of the former Deputation in 1854, of which Dr. Thompson was a member, and he is moved to send him this letter. He reports that at that time he was a Mohammedan student in the Government English School at Ahmednagar, and as he was anxious to hear English speaking people, he attended, with several of his fellows, the ordination of two native ministers, at which addresses were made by Dr. Thompson and Secretary Anderson. So deeply was he impressed by these addresses that he was led after a time to profess Christ, and he has since labored for thirty-eight years with Rev. Mr. Bruce, of Satara, preaching, and translating, and preparing religious tracts in Marathi. Mr. Kassim is now translating the Koran into the Mara-

thi, with critical notes. He was moved to address this letter of thanks to Dr. Thompson, having learned that he was still living, but the message, which would have been as much of a surprise as delight to Dr. Thompson, did not reach him prior to his death. How much of such fruit will he find on the other shore!

A Martyr's Memorial.

In the town of New Hartford, Conn., Rev. Horace T. Pitkin, who became a martyr at Pao-ting-fu, was accustomed, when a young man, to spend his summers on the old homestead, where his grandfather was a minister. In the church of this place he taught in the Sunday school, and engaged in such Christian work as always marked his life. In that church, on November 17, a brass tablet was unveiled in memory of Mr. Pitkin, bearing the following inscription, which was written by President Eliot, of Harvard University: —

In Memory of
Howard Tracy Pitkin.
Born at Philadelphia, 28 October 1869.
Graduated at Yale College 1892.
And at Union Theological Seminary 1896.
Missionary in China 1897–1900.
Killed by the Boxers at Pao-ting-fu
1 July, 1900.
In April, 1900, Alarmed by the Condition of the Country, He sent His Wife and Child Home from Shanghai and returned Five Days' Journey to His Isolated Post.

"Nor Deem That Acts Heroic Wait on Chance . . .
The Man's Whole Life Preludes the Single Deed."

A Precious Relic.

There has just been forwarded to us a brief note, written on a scrap of paper by Rev. Charles W. Price just before his martyrdom in Shansi. It was dated Fen-cho-fu, July 1, and was entrusted to Mr. Price's cook, evidently with the thought that he might reach Pao-ting-fu and secure some help. The note reads: —

Fen-cho-fu, July 1.

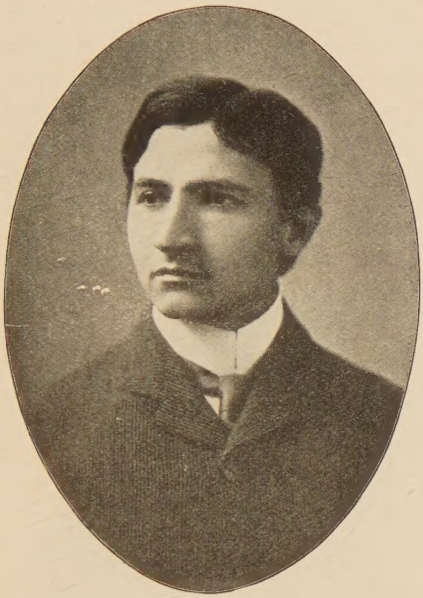
Dear Friends: — Gov' of Shansi has issued a *Proc*' that all the foreigners are to be killed. We are in this city, Miss Eldred (Eng.), Mr. and Mrs. Atwater, and Mr. and Mrs. Price with their children; also Mr. and Mrs. Lundgren, *American*.

If we are to be helped it must come very soon. C. W. Price.

It seems that the cook, though he reached Pao-ting-fu, could not reach Tientsin. He therefore returned to Fen-cho-fu, arriving there three days after the friends were killed, where he succeeded in burying their bodies. The help which Mr. Price sought for was not of the kind that he had in mind when the note was written, but help of a diviner sort came, and it came very soon.

Further Reinforcements.

We are glad to present on this page photo-engravings of Rev. and Mrs. Hodous, some account of whom was given in the *Herald* for last month. They sailed from San Francisco, November 16, to join the Foochow Mission.



REV. LEWIS HODOUS.

MRS. ANNA HODOUS.

A week later, from the port of Boston, there sailed for the same mission Miss Harriet L. Osborne and Miss Evelyn M. Worthley. Miss Osborne was born in Bath, Albany County, N. Y. She has taught continuously for many years in Poughkeepsie, N. Y., having been principal of the Grammar School

MISS HARRIET L. OSBORNE.

MISS EVELYN M. WORTHLEY.

in that city for eight years, and subsequently in the High School. She has also pursued special studies in Columbia University. She brings the very highest recommendations from her associates in church and school work.

Intimately associated with her in the school at Poughkeepsie was Miss Evelyn M. Worthley, who was born in Brunswick, Me., in 1873, where she united with the church in 1893. Her studies were pursued at Mt. Holyoke College. She was led to a decision to enter upon foreign missionary service by an address made by Rev. Horace T. Pitkin, the martyred missionary of Pao-ting-fu. The delightful reception given to these ladies in one of the homes of Poughkeepsie, and the farewell services in the Congregational church on the Sabbath before they sailed, gave ample proof of the affection in which they are held, both by the people of the church with which they

MR. AND MRS. JAMES H. MCCANN.

have been associated, but also by the young people in the city in whose schools they have been successful teachers. Misses Osborne and Worthley, being warm personal friends, are going together to the Foochow Mission, to which they will bring much needed aid.

In our October number we reported the appointment of Rev. W. B. Stelle to the North China Mission, who was already on the ground, having gone independently to China to engage in educational work. We are glad to report another similar appointment of those who are on the ground, and who have, in another form of work, demonstrated their fitness for service in connection with our Board. The treasurership and business agency of the Board at Tientsin is very exacting. Some two years ago a gentleman was appointed to this post, but the revolution which drove away our North China missionaries from most of their stations, and which utterly blotted out the Shansi Mission, led to his withdrawal. Now that the work is reopening, the

need of a treasurer and business agent is strongly felt, and the North China Mission has heartily united in recommending the appointment of Mr. James H. McCann, who, with his wife, went to China in 1898, and has been in preparation for independent mission work, being also allied with a business house at Chefoo. Mr. McCann has thus had much experience in business affairs connected with the customs and in the forwarding of goods. His heart is in mission work, and he is glad to be so closely connected with it as he will be in the business agency of the Board at Tientsin. Mr. McCann was born in Ireland, and came to California when but twenty-two years of age, where he was naturalized as an American citizen. His wife, Mrs. Nettie K. McCann, was born in California, and enters most heartily into the missionary plans of her husband. They are probably already at Tientsin, where abundant opportunities of work will be opened, and where their presence will be most heartily welcomed by our missionaries.

MRS. MARY L. OSTRANDER.

REV. L. F. OSTRANDER.

Two other recruits for missions we can report this month: Rev. and Mrs. Leroy F. Ostrander. Mr. Ostrander was born in Dubuque, Iowa, in 1872, the son of a Presbyterian clergyman. In 1885 he united with the church at Lyons, N. Y., of which his father was then pastor. He graduated from Hamilton College in 1894, and from Auburn Theological Seminary in 1901. Between his college and seminary course Mr. Ostrander was an instructor in Robert College, Constantinople, where he won high encomiums both for his personal character and the quality of his work. In this way he became known to our missionaries in the Orient, and the European Turkey Mission sent him a cordial invitation to join them in work. This invitation he has gladly accepted, and he now sails with his wife, Mrs. Mary L. (Roys) Ostrander, to join the mission at Samokov. Mrs. Ostrander was born at

Lyons, N. Y., and after pursuing her studies at Lyons and Utica, she had a course in the Kindergarten Training School at Chicago, and since then has taught one year.

The mission station at Guadalajara, Mexico, is rejoicing in the coming, to be associated in the girls' school at that station, of Miss Alice Gleason, daughter of Rev. G. L. Gleason, now of Haverhill, Mass. Miss Gleason was born in Rutland, Vt., and in 1881 united with the church in Manchester, Mass., of which her father was pastor. She graduated from Wheaton Seminary, and subsequently pursued her studies in Boston University and in Columbia University. The testimonials received from those who have watched her course as teacher are of the highest order, and she enters upon the work with great enthusiasm, having reached her station November 27. It is interesting to note her entry in response to the question, "What led her to decide to go upon this mission?" the reply, "An article in the *Missionary Herald*." For these new servants of Christ sent forth to work in foreign lands we ask the earnest prayers of all friends of missions.

A Notable Gift.

The treasurer of the Board has received a draft of $20,000 for the general work of the Board from, — we were about to say, a gentleman, but we do not know whether it was from a gentleman or a lady. Indeed, only one officer of the Board knows, or is to know, the name or residence of the generous donor. This gift, for which we are devoutly grateful, brings to mind the call of President Capen in his annual address for "much larger gifts from those who are wealthy." They are needed. May we not expect them? A half dozen such gifts as this, if accompanied by an increase of contributions from those who are not wealthy, would put the Board on a proper basis for this year. See the article on another page as to the Appropriations for 1902. Grateful as we are for the gifts already received, we must keep before our constituency the fact that the multiplication of these gifts is needed for the safe and proper conduct of the work with which God has entrusted us.

"Spare the Old Tree."

An incident quite pathetic is reported of an utterance made by a thoughtful and honored Hindu gentleman to the Deputation of the American Board in India, who while admitting that there were many excrescences in Hinduism which should be removed, and many good things in Christianity that Indians needed, yet said: "In all the changes you may aim at, spare the old tree. That tree grows in Indian soil; it contains the characteristics of the race. Aim to have India Indian, and do not let us lose our national traits." Such thoughts on the part of the Hindus are not to be wondered at, but they would vanish could they but comprehend the spirit of our holy religion. The *Dnyanodaya*, in commenting on the incident, well says, "India need never fear that Christianity will denationalize the nation. It will purify, so that the good can be better seen. Christianity will never destroy what is good in Hinduism or in the Indian character, but will rather develop it, and remove only what Indians themselves would rather put out of sight."

Now is the time for individuals and clubs to renew their subscriptions to the *Missionary Herald.* Will not the missionary committees in all our churches seek to enlarge the list of such subscribers?

A Delicate Task.

ARE we sympathizing as we ought with our missionary brethren in China who are seeking to reorganize their churches, after passing through the great whirlwind of persecution? The infant church of China has been called to stand such a storm as would put to the test the stanchest body of believers in any part of the world, and it is not strange that many have faltered and that some have failed altogether. And in judging of the degree of heinousness in individual cases of recantation, our brethren must mingle firmness with charity. The temptation to recant was presented to many of the Chinese in such a form that they were able to cloak from themselves the real nature of the act. For instance, it is reported that in one section passes could be purchased for a round sum of money from the Boxers, stating that the bearer "abandoned the false and returned to the true." This the Christians could claim was a fact, but it meant something else to them from what it did to the Chinese. At a recent conference of Presbyterian missionaries in Manchuria discussion was had in regard to the various forms of recantation, as follows: — "(1) the lie — denying that they were Christians; (2) the act of burning incense or bowing before an idol; (3) pasting up the picture of the god of the kitchen; (4) taking a certificate of protection, either known or unknown, to the member; (5) smoking opium once or twice as evidence that they were not Christians; (6) gambling once or twice for the same reason — it being everywhere believed that Christians do not gamble nor smoke opium." Dr. Ross, who reports this conference, says: — "While deploring, though not surprised at, the amount of recantation of various shades of heinousness, every man who has been in the interior is rejoiced that Christianity has taken so deep a hold of the people, some speakers declaring that they now have much more faith in the sincerity of the Christianity of the Chinese than they had before the persecution." Our sympathy and prayers go out for our brethren in China in this most difficult work of reconstruction.

Self-Support.

ARE the friends at home aware how far the matter of self-support has progressed in the mission fields of the American Board? Little by little mission churches are assuming more of the cost of their maintenance. Now there comes word from Central Turkey that the church in Aleppo, which has called for much aid in past years, has resolved, after January 1st, to provide for its own needs. This is the *seventh* church in the Central Turkey Mission to take this step. It was led to do so by the revelation during a late conference of the condition of many of the weaker churches about them which were struggling for existence. On returning from this conference the people at Aleppo determined to relieve the Board of the burden it had been bearing for them, in order that the money might be used for those whose needs were greater.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1900–1901.

Missions.	When established.	Stations.	Outstations.	Missionaries.					Native Helpers.					Church Statistics.								Educational Statistics.							Total native contributions.
				Ordained.	Physicians and men not ordained.	Single women.	Wives.	Total missionaries.	Ordained preachers.	Unordained preachers.	Teachers.	Other native helpers.	Total native helpers.	Places of regular meeting.	Organized churches.	Communicants.	Added by confession.	Adherents.	Average attendance.	Sabbath schools.	Sabbath school membership.	Theological schools.	Students for the ministry.	Boarding and high schools.	Pupils.	Other schools.	Pupils.	Total number under instruction.	
W. Cent. Africa.	1880	4	2	7	1	7	7	22	..	19	4	5	28	20	4	151	38	1,746	1,542	..	1,140	1	13	..	....	19	1,146	1,159	$50
E. Cent. Africa.	1883	2	1	2	2	1	4	9	..	3	2	2	7	12	1	35	1	1,300	500	2	135	..	..	1	69	2	111	180	29
Zulu	1835	10	21	10	2	11	12	35	8	12	76	301	397	205	23	3,330	300	13,900	9,004	..	1,475	1	15	4	369	55	2,498	2,882	3,508
Europ'n Turkey.	1859	4	55	11	..	7	10	28	14	14	39	26	93	55	16	1,358	110	3,460	2,847	53	2,379	1	4	3	169	20	479	657	11,322
Western Turkey.	1819	7	112	20	2	31	20	73	26	47	243	24	340	112	40	4,261	251	16,538	12,565	91	9,588	1	8	17	1,748	121	5,363	7,238	49,522
Central Turkey .	1847	4	47	7	1	17	6	31	18	24	168	26	236	56	33	6,337	306	19,261	13,895	60	11,818	1	12	13	1,161	119	5,672	6,963	13,882
Eastern Turkey .	1836	5	97	11	3	15	14	43	17	27	204	26	274	84	44	2,454	132	12,646	9,546	66	6,675	2	8	10	938	118	6,056	7,389	13,138
Marathi . . .	1813	8	124	12	1	14	11	38	30	14	301	150	495	124	49	4,877	1,185	8,714	....	162	9,544	1	21	20	3,067	137	4,920	8,662	2,402
Madura . . .	1834	11	345	14	..	9	12	35	25	146	341	101	613	345	38	4,911	312	17,276	10,800	258	7,786	1	25	13	1,657	193	6,392	8,100	8,796
Ceylon	1816	6	32	4	..	5	4	13	15	22	350	44	431	44	18	2,054	80	3,441	2,462	..	3,943	..	..	5	364	137	10,531	11,312	7,899
Foochow . . .	1847	5	107	9	3	13	8	33	9	55	125	52	241	107	72	1,959	242	4,349	....	..	....	2	28	4	130	86	1,667	2,058	1,670
South China . .	1883	2	20	2	..	2	2	6	1	22	8	6	37	20	4	912	127	1,339	703	2	50	..	..	1	19	7	302	321	8,307
North China[1] .	1854	4	..	18	3	14	18	53	..	..	..	..	..	..	..		..	..	....	..	....	..	..	..	....	..	....	..	....
Shansi[1]. . . .	1882		..	1	..	2	1	4	..	..	..	..	..	..	..		..	..	....	..	....	..	..	..	....	..	....	..	....
Japan[2]	1869	12	77	19	..	26	19	64	40	51	..	20	111	188	75	10,545	477	15,000	8,000	119	4,372	1	15	5	341	5	348	1,108	15,851
Hawaii	1819	1	..	2	..	..	2	4	..	..	..	..	.	..	..	....	..	....	....	..	....	1	4	..	....	..	....	4	....
Micronesia . .	1852	4	63	10	..	9	9	28	20	44	41	..	105	145	50	5,024	703	17,250	6,665	60	5,332	3	66	3	63	90	2,890	3,009	2,647
Mexico. . . .	1872	6	32	5	..	5	6	16	1	8	12	1	22	70	19	1,106	70	2,523	1,221	33	1,248	1	5	3	94	11	301	407	4,845
Spain	1872	1	17	1	..	3	1	5	4	2	14	2	22	17	8	363	28	1,910	536	23	795	..	4	1	36	15	699	739	4,011
Austria	1872	1	57	2	..	..	2	4	12	3	2	14	31	57	11	1,215	189	3,035	2,332	..	321	..	..	..	..	..	....	..	....
Totals		97	1209	167[3]	18	191[4]	168[5]	544	240	513	1,930	800	3,483	1,661	505	50,892	4,551	143,688	82,618	929	66,601	17	228	103	10,225	1,135	49,375	62,188	$147,879

[1] The statistics of churches, schools and native laborers in North China and Shansi are too incomplete to be tabulated this year.

[2] These are the figures of the Kumi-ai churches, including 34 which are independent, and also the work of the Japanese Home Missionary Society.

[3] Of whom 17 are physicians. [4] Of whom 6 are physicians. [5] Of whom 3 are physicians.

THE APPROPRIATIONS FOR 1902.

THE Prudential Committee has just taken action upon an important and perplexing matter which annually claims much of its thought, and which of late years has caused no little distress both to the committee and the missions. After careful consideration by a sub-committee, and then by the Prudential Committee as a whole, the appropriations for the year 1902 have been voted, and word has already gone to the several missions as to the amounts they may expect to receive during the year. Some facts in relation to these appropriations we wish to bring to the attention of our readers.

At the annual meeting of each of our missions, usually held in the spring or summer of each year, much time is devoted, often amounting to days, to the consideration of "Estimates," which shall be forwarded to the Rooms at Boston. With conscientious care each item of proposed expenditure is discussed; the salaries of the missionaries are adjusted upon the basis of what, in the judgment of the whole body, is "the cost of an economical and comfortable support" at the several stations.

Next are considered the items which are classed under the heading of "General Work." Detailed statements are prepared covering the amounts needed for grants-in-aid to churches at the stations and outstations; for evangelists, for teachers, for buildings for schools and residences, for seminaries and boarding schools, for hospitals and other medical work, for publications, for tours, and for all the miscellaneous items connected with the carrying on of the missions. These are not lumped together, but are itemized. As illustrating the detail into which these estimates go, the fact may be mentioned that the list for this year coming from the Eastern Turkey Mission alone covers nineteen ledger pages. Every item on these pages has been scanned conscientiously and carefully, and many worthy objects excluded, since it has been known that only the most important could be granted.

When the estimates from our twenty missions reached the Prudential Committee it was found that for the general work, as above defined, and not including the items for woman's work, to be provided for by the Woman's Boards, the several sums amounted to $189,247.83. Here was the problem for the committee. Of course the salaries for the missionaries must be provided for. We send out our representatives from this land, and our first duty is to give the economical support promised them. After providing for these salaries and the other inevitable expenses of the year connected with the transit of missionaries, the support of those on furlough, the cost of administration, etc., how much would remain for the general work? Last year there was appropriated under this heading about $121,000.

Now it will be remembered that the receipts of the Board for 1900–1901 failed to meet its expenses by over $19,000. What was the committee to do? If it granted the items asked for the general work, which unquestionably were reasonable and needed for the best interests of the cause, it would involve an expenditure of $91,880 above the receipts of the last year. Or if it

refused to carry still further the reductions of previous years, and granted the same amount for general work as previously, though this would call for $19,000 more than the receipts of last year, it would still be $72,178 below the reasonable requests of the missions. On the one hand were the reiterated charges received from the best friends of the Board, including many who gave most liberally at Hartford for the wiping out of the debt, that the committee avoid all peril of another debt, and base its appropriations upon probable receipts. On the other hand, the committee was most reluctant to cut still further the appropriation for the general work, and it finally voted to make the appropriation for 1902 the same as that for 1901, in the faith that at least the $19,000 expended in 1901 beyond receipts might be expected in 1902.

Another fact that the committee had to take into consideration was that the outlook for receipts from legacies during the current year is not as hopeful as could be wished, and these facts together will show why the call of the Board is for an increase of $150,000 in its annual receipts, not merely to maintain the present work, but to allow of some slight enlargement. Since the exhaustion of the Otis and Swett legacies this work has never been adequately supported. The receipts have not equaled the expenses, even on the reduced scale to which the missions have been cut down. It will be seen that the appropriation for the general work, though calling for $19,000 more than was received last year, are $72,000, or sixty-one per cent below the estimates which cover the real necessities of this branch of the service.

Will not Christians in our land, so prospered and so blessed in all ways, come up to a higher plane of giving, and provide the means for the adequate prosecution of this world-wide mission.

CHINA IN CONVULSION.[1]

The reader of the two sumptuous volumes, whose title is given above, as he lays them down will feel that this title was most happily chosen. A medical definition of the word convulsion is "a violent and abnormal muscular contraction of the body, followed by relaxation." This aptly represents what took place in China in the year 1900. It was not a revolution which, however violent, has some reason and order in it. It was a convulsive fit, wholly abnormal and without reason, which shook the whole body, and when the spasm passed, left it for a time exhausted and almost lifeless. In the animal world a convulsion in an elephant would be a much more serious matter than one in a mouse; and so in the political world a convulsion in China, with its 400,000,000 of people, is an event of vast import to the world compared with a similar occurrence in some petty state. It is well that this event, the like of which the world has never seen, and which it is to be hoped will never see again, should be studied carefully, its causes discovered, its

[1] *China in Convulsion.* By Arthur H. Smith, D.D., twenty-nine years a missionary of the American Board in China. Author of *Chinese Characteristics* and *Village Life in China.* With numerous illustrations and maps. Two volumes, pp. 770. Fleming H. Revell Co.: New York and Chicago. Price, $5.00 net.

beginning and progress traced, its tragic incidents recorded, its heroes commemorated, and its results as far as possible forecast.

All this has been done in a masterly way by Dr. Arthur H. Smith in

DR. AMENT RECEIVING VILLAGE DEPUTATION

From "China in Convulsion." Copyright, 1901, by Fleming H. Revell Company.

these volumes which have just come from the press. No one could have been found in China or elsewhere more competent for this task than is Dr. Smith. It is nearly thirty years since he went to China as a missionary of the American Board, and during three decades he has lived very close to

the Chinese people, in city and in country, as his two previous volumes on "Chinese Characteristics" and "Village Life in China" abundantly demonstrate. He was quietly at work in the province of Shantung when, in 1899, the Boxer uprising first appeared, and he gave warning of the coming storm to the foreign embassies at Peking, before they had any appreciation of what was in store for them and for the nation. His warnings and predictions were not credited at the time, and not until the storm broke in its fury was it seen that the missionary in Shantung was a wise observer and a true prophet.

Dr. Smith was in Peking all through the siege, a vigorous helper as well as a watchful observer, and when relief came, it was agreed on all hands that he was the one best fitted by his acquaintance with facts, as well as by his literary skill, to write out the story of this most remarkable episode in the history of nations. To this task he has given himself from that time to the present, remaining on the ground, consulting persons and documents, and using the utmost care to secure completeness as well as accuracy in detail. The result is a history of surpassing interest and of permanent value, giving to the world a standard work on one of the most notable events of the nineteenth century.

We have not the space in which to refer in detail to the thirty-eight chapters contained in these two volumes. Beginning with the causes of the uprising, the remoter as well as the more immediate, especially dwelling upon the conceit of the Chinese leading them to despise the foreigners, and the aggression of these foreigners upon their territory and their trade, he traces the rise and spread of the Boxer movement. Of all delusions which have swayed men in different eras of the world, this seems the most extraordinary, and it is well worth investigation by all students of mental and social science. The Boxers themselves universally believed that they had supernatural aid and protection, while their foes were ready to admit that they were possessed with devils; but their fanaticism was so extravagant, and their boasted immunity from peril proved so illusive, especially in a conflict on October 18, 1899, when over 100 of them were slain, that were it not for the open support of Yü Hsien, the governor of Shantung, notorious even then, and since then more notorious as the governor of Shansi, the convulsion might have ended there; but with his support the delusion flourished. It is a sad story which follows, of complicity and duplicity on the part of Chinese officials. The responsibility of the Empress Dowager and her court for fanning the flame of fanaticism is clearly shown, and under her leadership the extraordinary spectacle was seen of China defying the whole world.

No less than 250 pages are given to the story of "The Siege of Peking." It is a story which has come to us heretofore in fragments; here it is given us in an orderly but most graphic way. Those ten weeks between June 8th and August 14th must have seemed like a generation to the beleaguered people whose thought each morning might well have been that that day would be their last on earth. But the record of good cheer and unflinching bravery on the part of men and women is one to make the reader proud of his race. No wonder that the account of what transpired in those seventy days is fol-

lowed by a chapter on "The Hand of God in the Siege." We are told that though about twenty-nine hundred shot and shell, and between a million and a half and two million bullets were fired at the legations, scarcely a life was lost among the hundreds exposed. The deliverances which were wrought

MISS GOULD OF PAO TING FU AND SCHOOL GIRLS

From "China in Convulsion." Copyright, 1901, by Fleming H. Revell Company.

from pestilence, and fire, and famine, and from the devices of their enemies, revealed to all, except the blind, the hand of an Almighty Protector. The chapters on "Personal Narratives" and "Notable Experiences" are of deepest interest, bringing to light some heroic characters, and showing the noble traits of Chinese Christians who held to their faith, many of them even

unto death, so that the Boxers, in their superstition, cut out the hearts of these heroes, thinking in this way to discover the source of the courage which they justly regarded as supernatural.

Would space permit, we should be glad to refer to numerous other points in these admirable volumes. It ought to be said that their typographical appearance fitly corresponds with the quality of the text. The illustrations in photo-engraving are abundant and appropriate, and add to the vividness of the narrative. Through the kindness of the publishers, The Fleming H. Revell Co., we are permitted to use two of the cuts, presenting scenes in which the constituency of the American Board will be much interested.

In the final chapter on "The Outlook," Dr. Smith points out the reason for anticipating a new life in China. It has been clearly demonstrated that her regeneration will not come by the introduction of western civilization alone — that civilization must be of a Christian sort, and Dr. Smith well says: "The immediate future of China will depend, on the one hand, upon her relations with the Powers, and on the other upon the temper of the court, the temper of the officials, the temper of the *literati*, and the temper of the people. There is no possible way of reaching these various classes so well and so directly as through the native Chinese church which has already suffered so much and borne such witness to its faith by its life, and by the heroic death of many of its number."

THE RELIGIOUS AWAKENING AMONG THE STUDENTS OF JAPAN.

BY REV. SIDNEY L. GULICK, MATSUYAMA.

We are in the midst of stirring times, both politically and religiously. The world notes political events, but passes by as unimportant many a movement which is really of great significance.

The Japanese churches have devoted the current year to special aggressive efforts to reach the millions with the gospel. Already the results have been remarkable. Wherever pastors or missionaries have been located, protracted series of meetings have been held, preceded by special meetings for prayer, and accompanied by special methods for advertising the meetings; hundreds of converts have already been added to the churches, and somewhere between ten and twenty thousand have expressed the determination to "study" Christianity. These latter, however, must not as yet be counted as converts, an error into which some seem to be falling.

Mr. J. L. Mott came to Japan at just the strategic time to give this aggressive movement a great impulse, and also to focus the momentum and experience it had already secured upon work for the large student class, now numbering over 60,000 in the schools for higher education. On his arrival in Japan (September 23d) he found a large number of pastors, professors, Christian students, and missionaries already filled with the evangelistic and praying spirit, waiting to be led by a commanding and inspiring leader. Extensive and detailed preparations had been made previous to his arrival,

so that the single month of his stay in Japan resulted in such an awakening among the students as few had had the faith to expect. It is an epochal event.

Mr. Mott's first work was the holding of a convention in Tokyo (October 3–6) of all the principal workers for students. The membership was limited to 140 workers; it included presidents and deans of eleven Christian schools, three professors of government schools, eighty delegates from twenty-eight student associations and ten city associations, twenty pastors and laymen, and twenty-five missionaries. This was a notable conference, whose inspiring influence will long remain.

Mr. Mott's second purpose, and perhaps his main work, was the series of evangelistic meetings specifically for students in the chief educational centers of the land. In these addresses he pressed earnestly, yet cautiously, for full and immediate decisions to follow Christ. The large amount of seed-sowing quietly done during past years by faithful pastors, professors, and missionaries made this method of work both possible and profitable. The number of decisions made immediately upon his searching sermons were: Sendai, 138; Tokyo, 431; Kyoto, 176: Osaka, 275; Okayama, 206; Kumamoto, 316; Nagasaki, 27; being a total of 1,469. Of this number over 1,000 were students and the rest young men in the cities. These were remarkable results when we consider that in each case Mr. Mott never addressed the same audience twice, and that in some cases, as at Okayama and Nagasaki, he could not even remain to the close of the after-meeting, being compelled to run for the train or the steamer.

In each place effective conservation committees were immediately organized, the city young men were turned over to the care of the pastors, and the students taken into the associations and formed into classes for regular instruction. Plans are also on foot, thanks to generous friends, for following up the work, during the months to come, by visits of able evangelistic preachers especially adapted to students.

Few more notable signs of the times in Japan can be found than the large audience of University students who gathered, in spite of a long-continued rain, to hear Mr. Mott's address delivered in the University itself, on the "Power of Christianity among the Students of the World." In addition to his addresses to students, Mr. Mott also spoke several times to missionaries and others. His indefatigable energy enabled him to have interviews with many of the leading men of the land, the results of which we shall doubtless learn in due time.

Truly this first year of the twentieth century will long be remembered as a remarkable year in the annals of the growth of the Kingdom of God in Japan. The unprecedented calls for workers and openings for work emphasize appallingly both our lack of workers and our financial limitations.

Would that all Christians and churches in the homeland could see what we are seeing, and be led to realize that the speedy bringing of the Orient to Christ in a large measure depends on their active consecration and sympathy. Pray for us and reënforce us!

CHURCH DEDICATION AND CONFERENCE IN PHILIPPOPOLIS.

BY REV. H. C. HASKELL, D.D., OF SAMOKOV, BULGARIA.

THE new church at Philippopolis for the erection of which money has been solicited by the persistent and indefatigable efforts of Rev. G. D. Marsh for a half score of years, has at last been completed and was formally consecrated to the worship and service of God on November 10th. It is made of solid granite, dug out of the very spot on which it stands.

The old city of Philippopolis, enlarged from a village, and walled and named by Philip of Macedon, some three and a half centuries before Christ, is situated on and around a group of granite hills rising abruptly from the midst of a large plain between the Balkan and the Rhodope ranges of mountains. The location of the church on one of these hills, perhaps eighty feet above the plain, and commanding a view of the railroad and the whole region to the north and west of the city, is conspicuous, and its outlook is delightful. It is a high building, in Gothic style, with stained glass windows. From its steeple goes out the voice of one of the best and sweetest-toned bells in the city — a gift from the children of Mrs. J. F. Clarke, one of the first missionaries in this city, in memory of their mother, and by which she "being dead yet speaketh."

The basement story of the church has two fine schoolrooms for the Protestant school, and a large and high chapel room; all of which can be used for Sunday school and social purposes. The main audience room is finished up to the roof, neatly and plainly, in light wood, with old oak trimmings and pulpit from some large houses of the eighteenth century, recently torn down. This room, with its gallery on either side, will seat from five to six hundred persons, and its acoustic properties are excellent. The whole effect of the exterior and interior of the building gives special fitness to those words of the ninety-sixth Psalm, read at the dedication, "Strength and beauty are in his sanctuary."

The superintendence of this work, so that it was done with an economy surprising to the people of the city, has for nearly four years been a heavy burden upon Mr. Marsh; but it will be almost, if not quite, as true and lasting a monument to him as the main building of Robert College is to Dr. Hamlin.

Mr. Marsh was unable to state the entire cost of the building at the time of the dedication; but regretted that it had not been consecrated free of debt. The little local church of the city, the missionaries and some other churches of this mission, and a few friends in England, have given generously to this enterprise. And yet the larger part of the resources for it have come from large-hearted friends in America.

We may fairly say that while other churches in the city are larger and more costly than this, yet none can approach it in attractiveness and comfort for its worshipers. We trust it will be of great utility in winning its attendants to the love and service of him to whom it is devoted.

In honor of this occasion the Philippopolis church had invited the Central and Eastern Conferences of our churches to hold their annual meeting together in that city from the 7th to the 9th of November. Nearly all the pastors and preachers of the two bodies, with quite a representation of the lay-membership, were in attendance. The public evening sessions in the church were well attended by interested hearers. The subjects presented, such as "The Duties of Christians as to Debts," "The Spiritual Profit of the Sunday School," "The Present Value of the Bible," etc., were well discussed, practical and useful.

The dedication services were held on the forenoon of the 10th. Notwithstanding a continuous rain, the house was completely filled, and large numbers were turned away for lack of room. The whole audience seemed to feel great satisfaction with the entire service; its earnest and appropriate prayers, its excellent singing, and its presentation of the great truth that Christ's religion is not a national but a personal and universal religion; and as justifying the erection of this house of worship, while the city is so well supplied with similar buildings in the service of the national church.

A good many friends had come in from Ahmatoro and other villages which had not organized churches. At the communion service in the afternoon eight members were received to the church — two from the city and the rest from those villages — and seven children were baptized by Pastor Sitchanoff.

I can hardly close this account without a word of personal reminiscence. I lived and worked in Philippopolis, in association with Rev. J. F. Clarke, D.D., from 1863 to 1870. The schoolroom in the basement of Brother Clarke's house, in which we held divine service through those years, I passed and repassed on the days of this gathering. Our audiences there, with our few students, our servants, etc., ran from fifteen to fifty, which last number *crowded* the room. How great the change in this third of a century! It was surely most fitting that Dr. Clarke should pronounce the benediction on this occasion. And it was most grateful to both of us to see this noble church-building, as a mark of the progress of Christ's Kingdom, and a warrant for our hopes for its future achievements in this influential city.

A MESSAGE OF THE AMERICAN MISSION CHURCHES IN INDIA TO THE CONGREGATIONAL CHURCHES IN AMERICA.

[The following paper, prepared by the Rev. T. Nathoji, Pastor of the American Mission Church in Bombay, was presented to the Deputation in India, through them to be sent to the churches in America.]

Dear Christian Brothers and Sisters:—

Mission work, established in India by the benevolence of the Christian people of America, has been gradually growing, and the message that we are now sending you is from fifty churches.

The American Marathi Mission was established in Bombay in 1813. The first few years were years of difficulties. For six years your missionaries labored without seeing any fruit. In 1819 a Mahomedan was the first to make public profession of his faith and to be baptized. The first church in connection with your mission was organized in Bombay in 1827.

At the close of 1831, the mission established a new station at Ahmednagar, thinking that the village districts would yield more fruit than the city. This new field was successfully worked, and the Ahmednagar church was organized in 1833. The growth of mission work was at that time very slow. From 1831 to 1854, a period of twenty-three years, only 192 adults were received into the church. In 1855, four new churches were organized. From that time, however, mission work has moved on more rapidly.

In the Jubilee year of the first church of the mission in Bombay, there were twenty churches in connection with the mission; and in the following twenty-three years, thirty new churches were organized. At the time of the Jubilee anniversary of the Bombay church, there were in the twenty churches 983 communicants, who contributed Rs. 2,085 for church expenses; but now in the fifty churches there are 4,877 communicants, who contributed, according to last year's report, Rs. 7,206. Of these fifty churches, fifteen were organized within the last ten years, showing how rapidly the fields are ripening.

Your missionaries have implanted the principle that the churches should manage their own affairs. The *Aikya Sabha*, or the Union of the Churches, was therefore organized in 1864. This body has done much for the independent growth of the churches. While exercising no authority, this Union has been given the duty of advising with the churches, of helping them to preserve the purity of the faith, of ordaining pastors, and of helping the churches in their support. The number of churches has so largely increased in recent years, that local unions have been organized. They are, however, affiliated to the central union.

Constant efforts are being made for the spiritual growth of the churches. Along with secular education, our children are receiving religious training in the mission schools. Private devotion and household worship are encouraged. Every church has its own weekly prayer-meeting. Sunday schools are universal. As a rule, our churches have their monthly missionary meetings. Our people are careful in the observance of the Lord's day. From the very beginning our leaders have been watchful in this respect, and therefore our people have now become accustomed to observe the day. The ordinance of the Lord's Supper is observed very solemnly by all the churches.

The pastors of our churches labor under disadvantages through lack of sufficient vernacular literature. Those who understand English, however, can draw from its abundant store. The pastors regularly visit the families of their flock, and pray with them.

Although the agencies enumerated above are being employed for our spiritual growth, Satan is busily engaged in pushing forward his own work. For the preservation of their purity, and for the welfare of the individual

members, the churches exercise their power of discipline. We are "compassed about with so great a cloud of witnesses" that we cannot overlook the necessity of keeping the church pure.

How to make our churches independent is a question which is not a new one to us. We have had this matter constantly urged upon us for the last thirty years. The principle that each church should defray its own expenses was first pressed upon us in 1859 by our old and ever honored missionary, the late Rev. H. Ballantine. He exhorted the people to follow the Jewish custom of giving offerings for the support of their religion. At this time the small church-building at Ahmednagar was not spacious enough for our worship. Our people contributed Rs. 350 for its enlargement. This was the first offering by the native church. At that time the thought of giving was not so prominently held. The people of that generation thought it much better to receive than to give; and therefore there were many who hesitated to assume the responsibility of such work as was being managed by the mission. But the idea of self-support was gradually growing in the minds of Indian Christians. Although for a long time they did not take any action in the matter, the subject was never lost sight of. In 1866 the question of self-support was brought before the annual meeting at Ahmednagar by our eminent preacher, the late Rev. R. V. Modak, with great earnestness. The same subject was urged at three subsequent annual meetings, and at last he moved the adoption of the rule that each member should pay a tithe of his income for church expenses. At first the people did not relish the proposal, but by constant exhortation and earnest prayer God opened the way, and many persons came forward and promised to abide by the new rule. This rule is now in operation, more or less, in all our churches. In obedience to this rule, the people contributed Rs. 1,400 in 1868. The system of paying tithes gained strength, and in 1874 the churches raised the sum of Rs. 2.267, which was a large sum in those days. When the collection of such a large sum became a possibility, the mission decided to lessen their contributions to the churches, and gradually the village churches were asked to pay one half, and the city churches a third, of their pastors' salaries. After this rule had been in operation for about three years, some of the churches fell in arrears, and the Union then made good the deficiency by raising a Sustenation Fund. Afterwards the missionaries assumed the responsibility of supplying the deficit in their own districts; but, unfortunately, the amount derived from tithes went on diminishing, and the burden on the missionaries went on increasing. Notwithstanding this, the missionaries and Indian Christian leaders were not discouraged. Their efforts were ceaselessly continued. The church at Sholapur was the first church which decided to pay the full salary of its pastor. In 1876, Dr. Hume, the missionary in charge of the Parner District, by his indefatigable labors, and by persuading some to pay even a little more than their tithe, succeeded in making the church at Parner self-supporting. In 1879 the church at Ahmednagar became self-supporting. In 1881 the Bombay church became self-supporting. In this manner the churches in the towns and villages are not only paying their pastors' salaries.

but in addition to this they are helping their own poor, and contributing money for the spread of the gospel.

In spite of this, we are far from being satisfied. We do not regard our independence as real. We are still, as it were, a child in the lap of its mother, the Mission, and we cannot do without the mother's help. Our church buildings are still the property of the mission. We have to depend largely upon the mission for the education of our children. Some of us are able to pay for the education of our children, but the number of such is very small. The mission is still in charge of the Theological Seminary.

Many of our churches are enthusiastic about the preaching of the gospel. Christian Endeavor Societies have been organized. Some who are not mission agents take active part in this society, and are diligently preaching the gospel.

The foundation of female education in India was laid by our mission, and since missionaries were the pioneers in this work, India is very grateful to them. In giving education and religious instruction to the depressed classes, the missionaries have also put us under a deep debt of gratitude.

While we now understand the principle that we must bear our responsibilities, it is impossible for us to assume the burden of educating the ten thousand people, old and young, who are connected with our churches. We therefore still require your help. We do not ask anything from you either for our personal profit, or for our ordinary church expenses. But we would ask you to supply the necessary means for the extension of the work of the American Mission established by you. The mission has undertaken the industrial training of famine children. This will, we believe, be instrumental in the strengthening of our churches.

The ten thousand people that are now connected with our fifty churches are the fruit of your benevolence, prayers, and efforts. We are very thankful to you for the church buildings in which we worship, erected by your money; for the education that our children have been receiving in the mission schools, and for the advice and counsel given us by your missionaries. The help that you sent during the last two famines has saved many lives. The 3,000 famine children that are now in our midst are a living monument of your philanthropy. For this, not only we who are Christians, but the whole of India, is extremely grateful to you.

Finally, brethren, your Lord is our Lord, your faith is our faith, your hope is our hope, your reward is our reward; we therefore pray earnestly to our common Lord that he may bless you and prosper you, make his face to shine upon you, and enrich you abundantly in spiritual gifts; that Christ may be glorified and honored, now and forever. Amen.

LETTERS FROM THE MISSIONS.

South China Mission.

CHURCH DEDICATION IN HONG KONG.

DR. HAGER, of Hong Kong, writes: —

"After many years of waiting, and several years of arduous toil, the South China Mission has at last dedicated its first church building in Hong Kong. It is true that two buildings in the country were dedicated some years ago, but one of these was destroyed during last year's troubles in China. Three years ago a piece of land was bought by the church in Hong Kong, costing $3,800, or $1 per square foot. This was a high price to pay for land, but we felt that we must purchase it, and so a piece of land, ninety feet long and forty-three feet wide, was bought, but for more than a year and a half nothing was done. The actual work of building was only commenced at the beginning of last year, and while other churches and mission buildings were being demolished all over China, our building steadily arose until the beginning of June of the present year, when the building was practically completed.

"The building consists of four stories, the ground floor being divided into eight compartments; two kitchens, one for the men and one for the women; a chapel, where preaching is conducted every night for the heathen; a schoolroom, where from seventy-five to one hundred Chinese pupils may be instructed; a classroom for men and one for women; and a sleeping apartment for men and one also for women. The second story is entirely devoted to the church for Sabbath services, and consists of one audience room, able to seat from 400 to 500 persons. The third story will be devoted to an English and Chinese school, while the fourth story is used at present for a residence of the missionary in Hong Kong. The church might have been dedicated before, but the seats were lacking, and there were no funds in hand to meet the extra expense. Hence we waited for a time, but we could not wait long, and so the subscription books were again passed around, and more than $300 subscribed entirely by the Chinese.

"On the 12th of October the dedicatory, or the opening services, were to be held, and the churches of the seven other missions in Hong Kong were invited to be present. From each one of these churches the native pastor or preacher was asked to speak, so that within the one and one-half hours of our service, eight or nine different voices were heard, interspersed with hymns sung by a congregation of more than 400. At the conclusion of the service the people were invited to partake of tea and cake, and to see the entire building. All were pleased with what they saw, and many were the good wishes received from our sister churches. We are not yet out of debt, and many things are still lacking, but we believe the Lord will provide if we trust him. We are glad that after nearly nineteen years of the history of our mission we are able to have such a substantial building, of which we need not be ashamed, and which will be more useful than ornamental, if we can carry out our object for the schools which remain still to be opened. But however that may be, we have a permanent church home where Chinese in going to and coming from America can hear the gospel preached and receive such assistance as is necessary, and for which the South China Mission was originally founded.

"I am sure I speak the honest sentiments of all our American Chinese when I say that they rejoice with us in the achievement of this work. We cannot say that we are a strong church, for five

years ago we had less than ten members in Hong Kong, but we have added since then more than 160 names, yet many of these have either returned to the country or gone abroad to seek their fortune in America or elsewhere, so that at the present we have not more that 100 persons, young and old, who belong to us; yet within the last five years we have raised more than $10,000 in United States coin for building and other purposes. We have named ourselves the 'American Chinese Self-supporting Church,' and I trust the time will never come when we shall have to call on the Board for help. 'Hitherto hath the Lord helped us.'

"Although a great burden still rests upon us, yet we hope to meet all our financial obligations as they become due, and in the end we shall have the consolation that we have done what we could to help on the great work of missions. Some of our friends have been astonished at our undertaking, and the task was a stupendous one, and though we hardly think that the encomium of one of the native pastors of Hong Kong is just, yet we are glad to know that our friends think so well of us, even if we cannot claim to have 'the prettiest Chinese church in Hong Kong.' But with all these added blessings of better accommodations, we feel that greater responsibilities rest upon us to do the Master's work. May this Hong Kong church become a mother to the seventeen or eighteen bands of Christians that we have in the interior; a mother to help both materially and spiritually, for all our country churches will naturally look to us for help in their work of carrying the gospel to the other regions."

North China Mission.

FROM KALGAN.

MR. ROBERTS, formerly of Kalgan, but now of Tientsin, reports some negotiations to secure redress for his old flock at Kalgan: —

"The officials have paid about three-fifths of the indemnity for the Kalgan Christians, amounting to 14,842 taels ($10,236, gold). I sent a man to Kalgan and Yücho, and invited the helpers to come to Peking to consult about its distribution. On October 11th I met them there. There were present four preachers, a deacon, and seven other Kalgan brethren, making a truly representative body. With them I held thirteen meetings in five days. (In the same time I attended four other meetings, and preached to about forty soldiers of the American Legation Guard.) To meet so many Kalgan Christians, and unite with them once more in prayer and praise, was a great joy to us all. We discussed and decided about fifty difficult questions, as to the amounts of individual indemnities and cases of church discipline. The list includes seventy-three families, which are to receive now a total of $7,563, United States gold. I bought drafts on native banks in Kalgan and Yücho, and sent them north in the care of the three oldest preachers, as a committee of distribution. After paying expenses, there was a remainder of $2,371, which I placed in the Hong Kong and Shanghai Bank in Peking, to draw a low rate of interest. It consists of the indemnities of ten families, which the brethren were not willing to have paid at present, because of grievous offenses which the members of those families had committed. We suspended five persons from church communion, including two preachers and two deacons, who, of course, were deprived of their offices. Three had tried to shield Boxer murderers from justice, and the others had been guilty of fraud or unfilial conduct.

"A good spirit of Christian earnest-

ness was shown in these meetings, and I was encouraged by the evidence of a large and steadfast church in the Kalgan region, which betokens a prosperous work in the future. The spiritual foundations are good and strong, and have not been destroyed by the persecutions.

"The Kalgan men, and also heathen business men, say that it is now safe for either foreigners or Chinese to travel to Kalgan without a guard. This province is becoming more and more pacified, brigandage is decreasing, and the officials are restoring public order. This is partly because of the expected return of the court to Peking, and perhaps partly because of the withdrawal of the troops. If, however, the withdrawal were to become complete, the results would be disastrous; but that is not likely to occur."

Shansi Mission.

REOPENING AT FEN-CHO-FU.

Dr. Atwood, under date of August 21, reports his going to Fen-cho-fu. He says: —

"I was received in great honor by the magistrate outside the city, and in a sedan chair, at the head of a great procession, with a pair of large American flags at the front, was conducted through the principal streets of the city to the Imperial Examination Hall, which has been fitted up for my stay with awnings and pavilions, and furnished with foreign cookstove, extension table, and a full complement of servants. I am now seated in the inner reception hall writing this, and as I look down the broad walks between the examination stalls (that are to receive no candidates for five years), I see the United States flags floating out over the great front gates on the main street of the city, while the hideous image of 'The Thunderer' is covered up by a shield of rough boards.

"On Sunday the church members and catechumens gathered twice for services in this spacious hall, the inside of which very few of them ever expected to even get a glimpse of in their lives. The meeting was a notable one after all the experiences of the past year. That not one connected with the church here perished in the awful storm is 'a fact requiring explanation.' A volume would be required to fully explain. In brief, the heathen villagers saw their advantage in the uprising of last year to demand temple dues for heathen worship and theatricals, and they said to the Christians, 'Now we have got you! Pay up the dues for the past two years and this year or we turn you over to the Boxers.' Some promised, and others were answered for by relatives or friends, and this was considered a guaranty of safety. The magistrate here adopted the policy of torturing the Christians to make them recant for the purpose of saving their lives, and it appears that in their extremity the leading Chinese preacher, who was formerly a fortune-teller and a dealer in medical healing through the black art, recanted, and took up again his old habit of opium, and advised others to do the same, as a means of saving their lives.

"After the massacre of the missionaries several of the leading Christians fled, and the stories of their wanderings in the mountains are pitiful to hear. Some fled to the coast and found refuge at Tientsin and Peking. In all their stress and extremity, not one perished by the destroying hand, though one has since died of disease, the poor hunchback brickmaker, who was a sincere and earnest Christian."

Dr. Atwood then gives some account of what he found in Fen-cho-fu, including some traces of what our missionaries

had done prior to their martyrdom, as well as about the conduct of the native Christians: —

A GREAT OPPORTUNITY.

"I am impressed with the greatness of the opportunity that lies just before us in Shansi, provided that a reasonably secure and just government can soon be established in China. Many persons outside the church are profoundly convinced of the truth of Christianity, and others wish also to join from mercenary motives. We shall have to be more careful than ever now. The heroic spectacle of our martyred friends, standing so calmly and heroically in the hour of peril, will convince many who could have been convinced in no other way.

"The present magistrate of Fen Yang Hsien is a man of kindly face and manner, and has made the arduous duties of the mission here more easy of accomplishment than could have been expected. The funeral services here August 6, after the remains had been placed in a pavilion on the soldiers' review grounds, where a corpse is considered an unholy thing, were conducted by Pastor Chü, of the China Inland Mission, and were attended by the magistrate and also by the Prefect, who read an address. A large crowd of people were in attendance, and all the church members and catechumens followed the large escort of soldiers through the city and out on the road. Twenty followed all the way to Tai-ku and attended the funeral there.

"The magistrate went with me to the summer resort to inspect the places and turn them over to me. He had ordered a lunch spread in the new building erected by Mr. Atwater, after the partaking of which we went over the two places and found them in good condition, and I appointed a gatekeeper for the two places, after which we went down the river to the mouth of the pass, where he had ordered a great feast spread at the wealthy temple called 'Nai Nai Miao.' This feast occupied nearly all the afternoon. The next day was spent in the inspection of the places in the city and examination of the boxes and furniture left, after which I took over the places and appointed gatekeepers. The places are all in good repair except the doors and window sashes, which are mostly lacking.

"The church members here are gradually taking courage after the awful storm, and one, at least, will need rebuke for taking advantage of the situation to extort money from his neighbor. I have tried my best to discourage this spirit in the Christians, and most have responded more readily than ever to the leadings of the Spirit. I am sure that great blessings are in store for us here in the near future."

Japan Mission.

THE REVIVAL PROGRESSING.

LETTERS from this mission speak in the most hopeful terms of the religious work now in progress. The following letters will tell something of the story. Dr. Albrecht writes from Kyoto, October 17: —

"Mr. Mott, secretary of the International Students' Y. M. C. A., was with us October 12 to 14, and more powerful meetings we have not seen in Japan in the last fifteen years. One hundred and seventy-three young men here in Kyoto have decided for Christ.

"The first meeting was a Workers' Conference, attended by missionaries, pastors, evangelists, theological students, Christian teachers, Y. M. C. A. representatives, Biblewomen, and other workers, when Mr. Mott dwelt especially on the need of prayer as a source of power in Christian work. Sunday morning Mr. Mott met the Christian students of the university and of the government col-

lege, exhorting them to work for their fellow-students.

"In the afternoon, between five and six hundred young men gathered in a hall down town, rented for the purpose, whom Mr. Mott addressed on 'The Temptations of Young Men,' especially the temptation to impurity. It was a powerful, heart-searching address. The students evidently realized that here is a man who knows us, who sympathizes with us, who wants us to make the most of ourselves. In an after-meeting some forty-five decided to begin the Christian life.

"In the evening some six hundred young men crowded the Doshisha chapel. It was an inspiring sight. Not since the days of Mr. Wishard, in 1889, has the Doshisha seen such a gathering for a strictly religious purpose. 'Four Kinds of Students' was the theme, and again the appeal went straight to the conscience and to the will of the young men to take Christ as their Saviour and Helper, to pass into the class of those who live the noblest lives; and again some sixty decided to follow this advice.

"Monday afternoon Mr. Mott spoke under the auspices of the Educational Society of the city on 'The Influence of Christianity Among the Students of the World;' setting forth especially the work of the students' Y. M. C. A. It was an interesting gathering. Those present were chiefly teachers, officials, and others interested in educational affairs, and they certainly had some strong meat placed before them. Thoughtful men must have been led by that address to consider the secret of power underlying that whole movement, and of its adaptability to the conditions among the young men here in Japan.

"The evening meeting saw once more the Doshisha chapel filled to listen to the 'Farewell Message,' in which Mr. Mott urged again the reasonableness and the rightfulness of accepting the Lord Jesus as a Divine Saviour, and again between sixty and seventy young men decided to commit themselves to him. In an after-meeting for the Christian workers, Mr. Mott urged to the taking of steps at once for following up the work as carefully as the preparations had been made. A committee was appointed to propose plans for this purpose, and on the next evening this committee reported a plan by which, in the larger schools, groups for instruction in Christian truth and Christian life will be formed, while those converts who live scattered in the city were at once assigned to the pastor of the church nearest to their place of residence. Dr. Davis, with an advisory council of ten, has charge of this work.

"The work certainly was of God; but asking for the human factors that contributed to make it such a work of power, the most prominent one was the intense manliness of Mr. Mott. There certainly was thorough preparation, both along business and along spiritual lines. Committees and prayer circles, no doubt, added to the success of the meetings; but what impressed the young men was the thorough manliness, the intense earnestness, the deep convictions, the whole-souled sympathies of the speaker. He gripped them. He made them see themselves. He showed them what they might be, and he pointed out to them the only way by which they could become what they themselves wished to be. He aimed at the conscience and at the will. With our whole heart we thank God for having sent him to us."

OKAYAMA'S GREAT DAY.

DR. PETTEE reports, with abounding hopefulness, the session which was held by Mr. Mott at Okayama:—

"It was Friday, October 18. Mr. Mott and party arrived from Osaka about noon, and lunched at the missionary residence in company with nearly all Protestant foreigners in our city. The

whole dinner party numbered twenty-four. The meeting opened promptly at 3 o'clock, a trio of cabinet organs, played by Professor and Mrs. Gauntlett and Miss Wainwright, furnishing the music. After prayer by Mr. Miyagawa, and a brief introduction by Professor Hattori, the Christian principal of our leading Chu Gakko, Mr. Mott began his address. He spoke to an audience of men only. The church was packed to the doors (800), while 200 more stood outside the windows. It was the common testimony that Mr. Mott never spoke with greater power, as his whole work for this city was condensed into one effort.

"Three-fourths of the audience remained to a second meeting, at which 209 young men decided for Christ. The wonderful meeting was over at 5.30 o'clock, and fifteen minutes later the Mott party was steaming toward Kumamoto.

"Our whole city is talking today of yesterday's marvelous work of grace. A committee of eight has been chosen to systematize the work of following up the advantage thus gained. We deeply feel our weakness. Help us, friends, by prayer, as well as rejoice with us."

THE FORWARD MOVEMENT.

In response to an inquiry made of Mr. Rowland, of Sapporo, as to the "Forward Movement" in Japan, and especially as to a statement made by a prominent gentleman that it was a "passing excitement," which would probably be of no permanent benefit, Mr. Rowland points to several results already attained which are of great value. He first speaks of the spirit of union which has characterized the "Movement" in a remarkable degree. The churches of Christ are presenting a united front as never before, and this fact is making a deep impression on the Japanese. He writes: —

"Another result is a greatly increased attendance at Sunday schools, and children now on the nearer streets of Sapporo are very profuse with their bows, and courtesies, and smiles when we pass along the streets. It may be the children were attracted by the attentions shown them when companies of Christians went about the streets advertising the meetings. And it may be that parents, impressed anew with the virility of a religion that could induce such aggressiveness (many were thus impressed, we know), are more ready to put their children under Christian influences. Whatever the explanation, the fact remains that attendance at Sunday school has been greatly increased.

"A result of the meetings that Pastor Tanaka, of Sapporo, emphasizes is the securing the sympathy of the laity with the ministry. Mr. Tanaka feels strongly that from the part the laymen have taken in the movement, they do already, and they will yet more fully, sympathize with pastors, and hereafter will more earnestly work hand to hand with pastors in regular work of the churches.

"Perhaps the greatest of all the good results is the good experience that the workers have gained in methods of work, in style of preaching, in pastoral efficiency. One Sapporo pastor, in telling me of the results, put first the experience we have gained by the ten days' series of meetings in June, though at the time his heart must have been full because of the many who had presented their names as seekers.

"Moreover, besides backsliders reclaimed, some sinners have been converted, and the rank and file of the churches largely enthused."

SEED IN GOOD SOIL.

Mr. Rowland gives an incident which happened in the county of Shitsunai, in which is the town of Shimogebo: —

"Two brethren on a recent tour went to a new section of the county. Probably a preaching service had not previ-

ously been held there, though of this I would not be sure. Through one Christian brother, who lives near, they engaged an inn for a public meeting. About thirty men came. The brethren preached, both of them. A colporter was present. The pastors feared the preaching had made little impression; but at the close of the preaching one of them spoke a little of the Bible, and told the people that there was a Bible-seller present who would be glad to supply them if any wished for Bibles. The two preachers went away. The people asked the colporter to remain. He tarried, and next day reported that he sold some twenty Scriptures, many of them high priced books. Then a meeting was held at Shimogebo, where we have often preached. People came from considerable distances to hear, as usual. And now our Kumi-ai pastor at Moto Urakawa, some twenty miles away, writes me that we ought to put an evangelist into that region. All this is not solely the result of the Forward Movement. Work has been done there more or less for half a score of years, and since February, 1900, there has been a meeting among unbaptized people, maintained by them largely, on Sunday night for Bible study. To this meeting an evangelist, Mr. Maruyama, from twenty-five miles away, has gone about once a month, and a Christian lay brother has gone a few times. The unbaptized brethren have otherwise met and studied the Bible among themselves. The Forward Movement tour has, however, given no small impulse to the seeking."

West Central African Mission.

CHIEF KANJUNDU — LAWLESS WHITES.

MR. CURRIE, of Chisamba, reports that the epidemic of smallpox is continuing, and that there have been many deaths. It will be remembered that some months ago Chief Kanjundu, of Ciyuka, received an invitation from Levanika, chief in the Barotse Valley, inviting him to come to visit him for trade, and that Kanjundu, thinking that it could not be that the visit was desired for trade purposes, believed that Levanika was desirous of hearing about the new religion which he was told Kanjundu had accepted. He therefore promised to make the visit, and it seems that he has now started, followed by a large number of his people. Mr. Currie sends the following account of the caravan: —

"A flag is carried at the head of the caravan which was made by my wife. The groundwork is white. On one side there is a large red anchor, with stars above on each side. On the opposite is a large red cross, with stars beneath. The chief rejected his old trade flag, and said that as he was going in a new way he wanted a new flag, and asked Mrs. Currie to make one suitable to his purpose. One of our evangelists and one of our young teachers are to have charge of the morning and evening prayers and other services conducted on the journey. They go with their own trade, and consequently will support themselves while carrying on the work of Christ.

"Some of the Portuguese traders have been plundering villages near here, seizing people, exacting slaves in payment of debts, and otherwise misbehaving, so that our station has been crowded with women who fled to us for protection. I sent to the forts a complaint against four of those men, and requested the captain, as the worthy administrator of the laws, to see that a stop was put to such misconduct. He replied that the men had borne a good character during the time of his predecessors, that the natives injured and their witnesses should go to him and state their trouble

before he could take action. As, however, the natives said — quite rightly — there was no use of their appearing against four whites, and as it is no part of my calling here to enforce the laws, I said no more, determined to complain to higher authority if the iniquities were not checked. At present peace seems to have been restored.

"A white man, located near us, has started for certain rebels of the Congo Free State, who are reported to have killed several whites, and who are reducing to a wilderness large sections of the Luba country, and that wretched man is carrying quite a number of Martini Henry rifles and cartridges to exchange with those rebels for slaves. A rifle brings about ten slaves. The stories brought us by Biheans who have lately traded with those rebels, called Vu Lezi, and of their doings in the Luba country, are among the most cruel I have heard from any part of Africa. Cannot something be done to check the horrid business?

"We are drawing to the close of the dry season. It has been a very busy one. A large amount of building has been done, and all other work has been sustained, except schools, which have holidays at this season."

FROM SAKANJIMBA.

MR. READ reports from his station: —

"Our work moves on as usual, with the added stimulus that besides teaching and preaching to the general learner and hearer, our young native church is needing to be fed from the Word day by day and Sabbath by Sabbath. It is our great desire and aim to present the truth to them in such attractiveness as shall excite their interest in and increase their love for it, so that when its entrance hath given them light, they in their own way shall be able to open up the Scriptures to their fellowmen. As the old men who have come to Sunday service, and the young native male Christians, and the older schoolboys, gather together, as is our custom, in the open air, after the preaching service, it is a great pleasure to hear some one of the church members go over the subject that has been preached upon, and enforce the truths of it in a manner peculiar to themselves.

"The Sunday attendance is the same as usual; the evangelistic work is being prosecuted steadily in the adjoining groups, and the village schools, so long interrupted by the smallpox epidemic, are getting under way again."

THE SCHOOLS AT KAMUNDONGO.

Letters from Miss Stimpson and Miss Redick report great interest in the schools, not only at their station but in the villages round about. Miss Redick speaks specially of the school at Cisanji, where Kolembi is teacher. Here Kolembi has 106 pupils enrolled, which is, of course, quite beyond his power to properly care for. Mr. Sanders and Miss Redick are going over occasionally to assist him.

Miss Stimpson and Miss Redick are busily engaged in preparing a new primer. Other primary books, such as an arithmetic and geography, are very much needed. The neighboring schools contribute much to the Sunday congregations at the stations, which have greatly increased, so that the church is now crowded. The small boys and girls are seated on the platform and down the aisles. The primary Sunday school numbers from 200 to 250. Eight native boys assist in this department, and, though not model teachers, they are improving. The young boys have a Junior Endeavor Society on Sunday afternoon.

Zulu Mission.

FROM DURBAN.

MR. AND MRS. LEROY reached Durban, Natal, September 18, and after a week at Durban, with Mr. and Mrs. Bridgman, they went to Amanzimtote, where they were most cordially welcomed. Mr. LeRoy writes: —

"Our first impression was indeed an inspiration with which to begin our work here. In the morning we attended the service held for workers — about fifty men — and then went to three or four of the barracks, where these men preached to the natives. In the afternoon the regular preaching service was held. The chapel, which seats but 200, was crowded to the doors, and an overflow meeting was held outside. There, seated on every available dry spot, or standing in the mud and water, were at least 400 men and women, earnestly listening to one of their number. It was a pathetic sight, as well as an inspiring one, to look upon so large a number who were compelled to stand or sit in the sun, because there were no accommodations for them inside. The native preacher, Mr. Makanya, told me that the overflow meetings always numbered from 200 to 600.

"On Wednesday evening we came up here, and received a royal greeting, although it was after dark when we arrived. The Jubilee Boys sang songs in our honor, and we were cordially greeted by the missionaries. The outlook for work is all that could be desired, and we will not lack for material upon which to work."

Central Turkey Mission.

FROM AINTAB.

DR. SHEPARD, of the Central Turkey Hospital, reached Aintab early in November, and writes briefly of what he found there on his return after his short furlough in America. He refers specially to the great need of another man to aid in the growing work of that station: —

"Drought and locusts have combined to damage all crops over a large area, and prices are double those of last year. A large proportion of the poorer people face the winter without any supply of food, and the outlook is gloomy.

"College work goes on well, except that all the workers are somewhat depressed by the lack of financial support. The people seem to me more earnest and thoughtful than usual, and are a fine looking lot of boys and young men. It is imperative that another man be found soon. The political situation is mixed. There are many rumors of disturbances in the eastern part of the empire."

NOTES FROM THE WIDE FIELD.

AFRICA.

UGANDA, SPECIALLY IN RELATION TO SELF SUPPORT.— In the remarkable address made by Bishop Tucker of Central Africa when in England recently, he speaks of the wonderful extension of the missionary work in Uganda within the last ten years. What he says in reference to methods by which this extension has been secured is worthy of most thoughtful consideration by missionaries in all parts of the world. The bishop refers first to the long period, prior to the last decade, calling for patience and self-sacrifice. But within the last decade there has been a wonderful reapingtime. "Ten years ago the number of baptized Christians in Uganda was something like 300. Today it is 30,000, an increase of exactly a

hundredfold. Ten years ago there was but one church — one place of Christian worship in the whole of Uganda. Today there are 700. Ten years ago there were but some twenty native evangelists at work, today there are some 2,000, Baganda men and women definitely engaged in the work of the church — again an increase of exactly a hundredfold."

But the bishop says that the progress in Uganda has been matched by the progress in the adjacent kingdoms. In none of these countries except Uganda had the name of Christ been proclaimed ten years ago. Now in Busoga to the east, Bunyoro in the north, and Toro in the west there are well founded churches that are themselves carrying the gospel to the regions about them. And the point is made that from the very beginning, this widespread evangelistic missionary effort has been carried on by the people of Uganda themselves. The plan has been enforced of laying upon each individual convert the responsibility of handing on that truth which he himself has received. The result is that at present in Uganda there is a band of 10,000 communicants, of whom one in every five is doing some definite work for God, so that within ten years there has been an ingathering of some 30,000 Christians. The great need is of capable and instructed Christian ministers and teachers, and to this work foreign missionaries should give themselves. Bishop Tucker says "they should deny themselves more and more the joy of preaching for the harder and less self-satisfying task of training and teaching."

Now, how are these laborers supported? The bishop gives some facts which are of a most impressive character, so striking, and the bishop's argument based upon them is so vigorous that we quote the whole passage: —

"I have already spoken of the 2,000 native evangelists at work in the country. These are all maintained by the native church. The same is true of the twenty-seven native clergy. Nor is this all. The churches and schools of the country, some 700 in number, are built, repaired, and maintained by the natives themselves. In one word, the whole work of the native church — its educational, pastoral, and missionary work — is maintained entirely from native sources. Not one single half-penny of English money is employed in its maintenance.

"What is the secret of the attainment of this most desirable state of things? Two things from the very beginning have been kept steadily in view. First, the necessity of bringing home to the minds of the converts a sense not merely of the duty and responsibility, but also of the privilege of giving to the support of their own church; and, secondly (and this is vitally important), the setting one's face 'like a flint' against the employment by the missionaries of European funds in the work of the native church.

"It is so easy to appeal to wealthy and generous friends at home for £10 or £15 for the support of a Bible-woman or a native evangelist, and so difficult to continue in the work of inculcating by slow degrees the responsibility and privilege of giving. But here again, as in the case of self-extension, self-denial must come in, and the temptation to appeal to loving friends at home must be resisted at all costs.

"We are hearing continually of the deficits of missionary societies — and no wonder, when their funds are so largely employed in the maintenance of native churches. Numbers of native Christians are being deprived of the inestimable privilege of supporting their own church by the mistaken kindness of missionaries and missionary societies. Such missionaries and such societies are, in my opinion, inflicting a cruel wrong on those native churches whose burdens they seek to bear. They are depriving them of one of the surest means of growth and development to maturity of life and action."

THE TRANSVAAL. — The war in the Transvaal and Orange Free State has so interrupted missionary work that few reports have come from these districts. The Wesleyan Missionary Society, however, is able to report that at Pretoria the congregation, since the occupation of that place by the British troops, has steadily increased and there has been a spiritual growth of very marked character. People are listening as never before to the message of the gospel and many are being received into the Wesleyan Church of the town. All this is going on while the place is under the restrictions of martial law, and the missionary can only say, "This is the Lord's doing and it is marvelous in our eyes."

RELIGIOUS LIBERTY AT KHARTOUM. — The Church Missionary Society of England has voiced, in a memorandum submitted to His Majesty's government, the convictions of a large body of British Christians that the prohibition which the government has placed upon Christian missions at Khartoum is both unnecessary and wrong. It will be remembered that at the time of the capture of Khartoum the Church Missionary Society was ready at once to establish a medical mission at that important post, but it was not allowed to do this through fear of exciting the Moslem population. The present memorandum submitted to Lord Lansdowne, Secretary of State for foreign affairs, is signed by the Archbishop of Canterbury and Sir John Kenneway, President of the Church Missionary Society. It is a masterly presentation of the claims for absolute religious freedom which should be acknowledged by all nations, but which Christian England ought specially to adhere to. "Any Moslem missionary should be free to preach Islam to Christians, and any Christian missionary free to preach Christianity to Moslems, subject always to any necessary regulations for the preservation of the peace." The memorandum further argues that a Christian nation has no right to suppress or conceal its religion. It points to several instances, especially in the history of British India, showing that no ill results follow a frank and open profession of Christianity, that so far from exciting the Moslem population by the opening of missionary work among them, those provinces where this was done have been most peaceful, prosperous, and loyal. The argument presented for the removal of restrictions at Khartoum is wholly unanswerable, yet Lord Lansdowne in his reply simply states that, at present, it is impossible to indicate any time when the restrictions can with safety be removed. But he promises to give the most careful attention to the matter. When will Christian statesmen learn that the preaching of the gospel of Jesus Christ tends to quell rather than to incite to sedition?

INDIA.

THE SHANARS. — Our readers will remember that somewhat more than a year since there were anti-Shanar riots in Southern India, of which our missionaries wrote somewhat at length. These Shanars are called outcastes, but this is incorrect, though they are not classed among the castes. They are more intelligent and enterprising than their neighbors, and the conflict arose because they contended that they had a right to enter Hindu temples as the caste people were permitted to do. This right was denied by those who claimed a social distinction above them, although not so well-to-do. These Shanars are found in the Madras Presidency, especially in Tinnevelly and Travancore. Missionaries of the London Society in the Salem district report a very promising movement among these people, the result of the vigorous work of two Christian Shanars who came from Tinnevelly. Rev. Mr. Dignum writes of a visit from some members of the Shanar community: —

"It is now two months since they came to see me late one night to tell me of

the beginning of the movement and to ask me to visit the villages and see for myself. Mr. Scarsi and Mr. Robinson went, and were greatly impressed with the possibilities of the situation. Last week Mr. Scarsi came back from a third visit, with the glad news that seventeen villages were taking part in the movement, that five documents, making over land and houses to the mission, had been registered in the government office, and that the foundations of the first Christian school were being laid. I have never known land and houses handed over in this way, and in my opinion it is an absolutely certain guarantee of their good faith. Three of the Christians have promised 100 rupees each, and an appeal has been prepared for circulation among the wealthier Christian Shanars of the South. It seems likely that the whole Shanar community of the Salem district, numbering over 60,000, will be affected by this movement, which promises to mark an epoch in the history of the mission. Our hearts are full of praise and thanksgiving to God."

MADAGASCAR.

Improved Condition. — The London Missionary Society has received good news from its workers in Madagascar. The new Resident is said to be absolutely impartial in religious matters, and quietness and confidence are being restored. In the Betsileo Mission, a missionary of the Paris Evangelical Society, to whom the London Society was compelled to turn over its schools in 1897, has formally handed them back, promising all aid in case of any future difficulty with the government or with the Jesuits. The Paris Society and the London Society are working in perfect harmony, and the Roman Catholics are evidently losing ground. In one district, two years since, there were six Roman Catholic churches and one belonging to the London Mission; now the Roman Catholic churches are all closed, and the London Society has five. The missionaries speak with great surprise and thankfulness of the spiritual life which they find aflame in the hearts of the people, notwithstanding the persecutions they have endured.

THE NEW HEBRIDES.

With all that has been done throughout the New Hebrides group the churches there have suffered greatly from a variety of untoward circumstances, the prevalence of epidemics, and especially the deportation of the natives on labor ships, and the introduction of liquor and firearms. It is to be hoped that the movement to restrict the liquor traffic now before Congress, in the form of what is known as the Gillett Bill, will be passed, and that our nation will stand by the side of Great Britain in the effort to care for these islanders. We find in the *Record of the United Free Church of Scotland* a Minute adopted by the Synod of the New Hebrides Church, which met at Tanna on July 1, and we quote here some of its statements: —

"That curse of civilization, the drink fiend, greatly hinders the work in some places; and until the French government, following the example of Britain, prohibits this iniquitous traffic, it will continue to form a serious barrier to good influences amongst the heathen, and a stumbling-block even to Christian natives.

"In spite of one or two discouraging facts, progress has been steady all along the line, and gratifying signs of Christian activity are shown, amongst other things, in reports of contributions for the support of native teachers, for church building, and for charitable purposes; and not less than six European churches have been, or are about to be, erected by the natives themselves, a satisfactory evidence that our people are learning to help themselves instead of always expecting outside aid. A

new departure has been made at Fila, where treasurers are now appointed from amongst the natives themselves to take charge of the ordinary Sunday collections.

"On June 23 there was held in Tanna a gathering unique in the history of the island. Men and women from north and south, from east and west, sat down together at Port Resolution, to commemorate our Saviour's dying love. Such a meeting could not possibly have been held on 'dark Tanna' a few years ago. Now, after a lapse of sixty years' waiting, the night of darkness has surely passed away."

NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER

(As set forth in the original suggestion for the Week of Prayer). That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation.

ARRIVALS IN THE UNITED STATES.

November 19. At New York, President C. F. Gates and wife of the Eastern Turkey Mission. (Dr. Gates and family will spend the winter with Mrs. Gates' father, in Pasadena, California.)

November 26. At San Francisco, Miss Clara L. Brown, of the Japan Mission.

ARRIVALS ABROAD.

September 19. At Smyrna, Miss Emily McCallum and Miss Fannie E. Burrage, returning to the Western Turkey Mission.

October 19. At Canton, China, Rev. C. A. Nelson and wife and Miss Kate L. Meyers.

October 24. At Salonica, European Turkey, Rev. Edward B. Haskell and wife.

November 5. At Kobe, Japan, Rev. Dr. and Mrs. J. L. Atkinson.

November 5. At Madura, India, Rev. E. P. Holton and wife.

November 9. At Harpoot, Eastern Turkey, Rev. E. T. Carey and wife.

November 10. At Yokohama, Japan, Mrs. Frances H. Davis, Miss H. Frances Parmelee, Miss Alice P. Adams, and Rev. Henry J. Bennett.

November 27. At Guadalajara, Mexico, Miss Alice Gleason. (See page 8.)

DEPARTURES.

November 23. From Boston, Miss Evelyn M. Worthley and Miss Harriet L. Osborne, to join the Foochow Mission. (See page 5.)

November 23. From San Francisco, Miss Nellie M. Cheney, returning to the South China Mission.

November 27. From Boston, Mrs. H. J. Bruce, returning to the Marathi Mission.

December 4. From Boston, Rev. Leroy F. Ostrander and wife, to join the European Turkey Mission. (See page 7.)

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Andover, Cong. ch.	5 00	
Augusta, South Parish Cong. ch.	20 00	
Bingham, Cong. ch.	2 00	
Brewer, 1st Cong. ch.	11 13	
Gardener, Cong. ch.	25 00	
Hampden, Cong. ch.	6 00	
Lyman, Cong. ch.	6 30	
Portland, Williston Cong. ch., of which 174 toward support Rev. H. K. Wingate,	463 70	539 13
Legacies.—Portland, Woodbury S. Dana, by W. T. Dana, Adm'r,	500 00	
Tremont, Rev. Alex. R. Plumer, by Chas. K. Wentworth, Ex'r, add'l,	7 21	507 21
		1,046 34

NEW HAMPSHIRE.

Centre Harbor, Cong. ch.	3 46	
Chichester, Cong. ch.	13 20	
Concord, 1st Cong. ch., 146.89; West Cong. ch., 19.26,	166 15	
Farmington, 1st Cong. ch.	12 05	
Gilmanton, Mrs. M. E. H.	10 00	
Manchester, Franklin-st. ch., toward support Rev. S. L. Gulick,	540 00	
Meredith, Cong. ch.	11 00	
Milton, Cong. ch.	3 90	
West Rindge, Geo. G. Williams,	10 00	
Wilton, 2d Cong. ch.	50 50	820 26

VERMONT.

Albany, Cong. ch., toward support Rev. R. Thomson,	15 50	
Barre, Cong. ch.	29 73	

Coventry, Cong. ch., toward support Rev. R. Thomson, 25 00
Derby, Cong. ch., toward support Rev. R. Thomson, 11 00
East Berkshire, Cong. ch. 8 50
Irasburg, Cong. ch., toward support Rev. R. Thomson, 17 24
Island Pond, Cong. ch., toward support Rev. R. Thomson, 10 00
Morgan, Cong. ch., toward support Rev. R. Thomson, 3 25
New Haven, Cong. ch. 6 50
No. Bennington, Cong. ch., friend, 20
North Troy, Cong. ch., toward support Rev. R. Thomson, 3 11
Rupert, Cong. ch. 28 70
St. Albans, Cong. ch. 52 28
Underhill, 1st Cong. ch. 3 43
West Fairlee Centre, Cong. ch. 4 00
West Rutland, Cong. ch. 67 52
Worcester, Rev. Wm. Vater, 2; Mrs. S. Hobart, 5, 7 00
——, Friend, toward support Rev. R. Thomson, 15 00—307 96

MASSACHUSETTS.

Abington, 1st Cong. ch. 6 61
Acton, Cong. ch. 10 00
Amesbury, Main-st. Cong. ch. 50 00
Attleboro, 2d Cong. ch., toward support Rev. A. W. Stanford, 85 00
Auburndale, Cong. ch. 10 00
Billerica, D. H. Spiller, 5 00
Boston, South Evan. ch. (West Roxbury), of which 417.23 toward support Dr. T. S. Carrington, 461.84; Boylston ch. (Jamaica Plain), toward support Miss Kinney, 207.69; Cong. ch. (Roslindale), 62; Y. P. S. C. E. of do., for native helper, Madura, 10; 1st Parish ch. (Charlestown), 61; Mt. Vernon ch., 5; H. Fisher, 500; Friend, 2.50, 1,310 03
Braintree, 1st Cong. ch. 28 93
Buckland, Cong. ch. 46 02
Chicopee Falls, 2d Cong. ch. 29 91
Cambridge, 1st Cong.ch., 454; North-av. Cong. ch., 8.55, 462 55
Chelmsford, Central Cong. ch. 74 46
Chester, 2d Cong. ch. 19 00
Clinton, German Cong. ch. 2 34
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 4 00
Dalton, 1st Cong. ch., to const. Winthrop M. Crane, Jr., Bell L. Smith, Clara A Bridgeman, John H. Bellows, and Mrs. John D. Carson, H. M. 507 74
Dennis, Cong. ch. 10 00
Easthampton, 1st Cong. ch. 13 24
Erving, Cong. ch. 2 00
Fall River, Central Cong. ch. (25 from Chinese C. E. Soc.), of which 800 toward support Rev. and Mrs. G. W. Hinman, 805 62
Gloucester, Trinity Cong. ch., through Ladies' Miss. Soc., to const. Lucy B. Davis, H. M. 100 00
Granby, S. M. Cook, 25 00
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 314.62; 1st Cong. ch., 28, 342 62
Groton, A friend, 100 00
Hamilton, Cong. ch. 30 00
Hardwick, Cong. ch. 10 00
Hawley, 1st Cong. ch. 2 81
Haydenville, Cong. ch., of which 7.62 toward support Rev. C. T. Riggs, 11 84
Holyoke, 2d Cong. ch. 114 26
Hyde Park, 1st Cong. ch., to const. Chas. Sturtevant, H. M., 114.15; Elizabeth Brown, 1, 115 15
Indian Orchard, Cong. ch. 17 00
Lawrence, United Cong. ch. 15 00
Littleton, Ortho. Cong. ch. 11 50
Lowell, Pawtucket Cong. ch., 13.97; "Coins," .65, 14 62
Lynnfield, 2d Cong. ch. 3 25
Mansfield, Cong. ch., 35.55, toward support Rev. W. H. Sanders; Cong. Sab. sch., for do., 4.47; Ladies' Miss. Soc., for do., 10, 50 02
Middleboro, Central Cong. ch., 58; Geo. H. Shaw, 25, 83 00
Millbury, 2d Cong. ch., toward support Rev. E. C. Partridge, 44 53
Mill River, Cong ch. 13 00
Monson, Cong. ch. 62 71
Northampton, Edwards ch., toward support Rev. L. Bond, 300; A., 200, 500 00
North Brookfield, Union Cong. ch. 14 25
Norton, Trin. Cong. ch. 107 83
Palmer, 2d Cong. ch. 100 00
Peabody, South Cong. ch. 255 00
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 182 91
Pittston, 1st Cong. ch. 24 00
Reading, Cong. ch. 20 00
Rockport, 1st Cong. ch., of which 5 from Zeno A. Appleton, 17 58
Rutland, 1st Cong. ch. 23 56
Salem, Crombie-st. Cong. ch., 103.45; Tabernacle Cong. ch., of which 97.18 toward support Rev. D. S. Herrick, 102.23; Thank-offering, 25, 230 68
Sheffield, Cong. ch. 3 75
Somerville, Prospect Hill Cong. ch. 38 76
Southbridge, Cong. ch. 27 14
Springfield, Faith ch., 39.50; Park Cong. ch., 39.25; Olivet Cong. ch., 16.60, 95 35
Sunderland, Cong. ch. 100 00
Tewksbury, Cong. ch. 5 75
Upton, Cong. ch. 6 94
Walpole, Friend, 2 00
Watertown, Phillips Cong. ch. 68 33
Wellesley, Cong. ch. 183 10
Wellesley Hills, K. 554 00
Westfield, 1st Cong. ch. 100 86
West Medford, Cong. ch. 29 00
West Medway, Rev. S. Knowlton, 25 00
West Somerville, Cong. ch. 9 16
West Springfield, 1st Cong. ch. 6 50
Weymouth and Braintree, Union Cong. ch. 33 27
Whately, Cong. ch., to const. Lucius Meekins, H. M. 100 00
Wilbraham, Cong. ch. 21 25
Woburn, Scan Evan. Free ch. 1 00
Worcester, Piedmont Cong. ch., toward support Dr. J. B. McCord, 231.50; Plymouth Cong. ch., 91.71; Pilgrim Cong. ch., 70; Bethany Cong. ch., 8; Lake View, Cong. ch., 3.75; A friend, 25, 429 96—7,965 69

Legacies.— Lawrence, Mrs. Maria T. Benson, by Mrs. A. T. Brewster, Trustee, add'l, 20 00
Milton, Rev. A. K. Teele, D.D., by Mrs. C. F. Tucker, Ex'r, 500 00
South Framingham, Miss A. M. Kendall, by E. E. Stiles, Adm'r, add'l (tax rebate), 39 55——559 55

8,525 24

RHODE ISLAND.

Saylesville, Sayles Memorial Y. P. S. C. E., toward support Rev. F. M. Chapin, 3 12

Legacies.— Newport, Mrs. Eliza De Wolf Thayer, by Francis B. Peckham, Ex'r, 5,217 78

5,220 90

CONNECTICUT.

Ansonia, Cong. ch. 19 00
Bloomfield, Cong. ch. 7 66
Bridgeport, 1st Cong. ch. 188 13
Brooklyn, 1st Cong. ch., 34; 1st Y. P. S. C. E., toward support Rev. J. Howland, 5, 39 00

Buckland, A. C. Hilliard, 300 00
Cheshire, Cong. ch. 175 50
Columbia, Cong. ch. 58 39
Eastford, Cong. ch. 7 00
Falls Village, Cong. ch. 8 56
Gilead, Cong. ch., Ladies' Miss. Soc. 18 00
Greenwich, 2d Cong. ch. 452 25
Hartford, 1st Cong. ch., 422.75; Park Cong. ch., toward support Rev. A. Fuller, 139.14; A. M. M., 31.25; Friend, 2, 595 14
Lakeville, Mrs. W. W. Goss, 10 00
Lebanon, 1st Cong. ch., 15.86; Exeter Cong. ch., 9.50, 25 36
Litchfield, Friend, 15 00
Middlebury, Rev. E. E. Aiken, received for preaching, 15 00
Middletown, South Cong. ch., toward support Rev. J. S Chandler, 200; 1st Cong. ch., 159.19, 359 19
Naugatuck, Cong. ch. 5 00
New Canaan, Cong. ch. 48 22
New Haven, Ch. of the Redeemer, toward support Rev. J. E. Tracy, 800; Ch of Christ in Yale University, 289.30; Dwight-pl. Cong. ch., toward support Rev. W. S. Ament, and to const. MR. AND MRS. JOHN C. NORTH, H. M., 200; Humphrey-st. Cong. ch., 142.17; Friend, .32. 1,431 79
New London, 2d Cong. ch. 791 10
Orange, Cong. ch. 26 89
Plantsville, Cong. ch. 32 77
Portland, 1st Cong. ch. 17 35
Putnam, 2d Cong. ch. 39 87
Salisbury, Cong. ch., toward support Rev. C. E. Ewing, 70 50
Scotland, 1st ch. of Christ, 17.50; Friend, through Rev. C. E. Ewing, .20, 17 70
Sharon, Litchfield North West Conference, 20 00
Somers, Cong. ch. 17 50
Somersville, Cong. ch. 47 26
South Canaan, 1st Cong. ch. 5 30
Suffield, 1st Cong. ch. 21 41
Terryville, Cong. ch. 111 72
Thomaston, 1st Cong. ch. 10 79
Vernon Centre, Cong. ch. 15 00
Waterbury, 1st Cong. ch. 105 15
Watertown, 1st Cong. ch. 65 00
Westford, Cong. ch. 5 00
West Winsted, 2d Cong. ch. 171 41
Williamsville, Cong. ch. 5 00
———, Friend, 20,000 00—25,374 91

NEW YORK.

Angola, Miss A. H. Ames, 5 00
Briar Cliff Manor, Cong ch. 45 50
Brooklyn, Ch. of the Pilgrims, 1,855.44; Clinton-av. Cong. ch., 1,559.50, 3,414 94
Buffalo, 1st Cong. ch., of which 6 for China, 200 00
Camden, 1st Cong. ch., 59; Y. P. S. C. E., 11; Sab. sch., 5, all toward support Rev. J. Dexter Taylor, 75 00
Clifton Springs, Mrs. H. J. Bostwick, for work in North China, 16 70
Eldred, Cong. ch. 3 50
Glen Spey, Cong. ch. 8 00
Greene, 1st Cong. ch. 15 50
Groton City, Cong. ch. 3 30
Homer, Cong. ch. 1 80
Moravia, Y. P. S. C. E., toward support Rev. J. D. Taylor, 18 00
New York, Forest-av. Cong. ch., 8.50; Friend of Missions, 5, 13 50
Northville, Cong. ch. 16 48
Norwich, Cong. ch. 20 00
Oswego, Cong. ch. 34 68
Otisco, L. N. Cowles, 7 00
Sinclairville, Cong. ch. 5 00
Spencerport, Mrs. S. L. Bush, 1 00
Summerhill, Cong. ch. 5 10
Walton, 1st Cong. ch. 2 50
———, a friend in Central New York, 25 00—3,937 50

Legacies. — Jamestown, Edmund Barnes, by F. P. Todd, Ex'r, 355 00

4,292 50

NEW JERSEY.

Chatham, Cong. ch. 16 50
East Orange, Trinity Cong. ch. 225 00
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen and to const. REV. AND MRS. ELLIOTT W. BROWN, H. M. 200 00
Haddonfield, J. D. Lynde, 50 00
Montclair, 1st Cong. ch., toward support Rev. J. D. Eaton, 410 35
Orange, Orange Valley Cong. ch. 92 00
Paterson, Auburn-st. Cong. ch. 16 00—1,009 85

PENNSYLVANIA.

Bangor, Cong. ch., through Rev. J. P. Jones, D.D. 1 25
Delta, Welsh Cong. ch. 2 25
Ebensburg, 1st Cong. ch. 50 00
Erie, Cen. Presb. ch., by Rev. W. P. Sprague, 20 00
Guy's Mills, Woman's Miss. Soc., through Penn. Union, 5 00
Kushequa, Union Cong. ch., toward support Rev. W. P. Sprague, 9 67
Philadelphia, Central Cong. ch., toward support Rev. E. S. Hume, 803 72
Sharon, Wm. J. Thomas, 3 00
Tioga, Anna L. Rand, 3 00
Wilkes Barre, Welsh Cong. ch., through Rev. J. P. Jones, D.D., 4.15; Daniel W. Hughes, 10, 14 15——912 04
Legacies.— Philadelphia, Mrs. Elizabeth C. Evans, 729 69

1,641 73

MARYLAND.

Baltimore, Associate Cong. ch. 104 65

VIRGINIA.

Falls Church, 1st Cong. ch. 10 55

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., toward support Rev. L. S. Gates, 170 00

SOUTH CAROLINA.

Charleston, Joseph E. Hubbard and brother, for native helper, India, 8 50

GEORGIA.

Zoar, 1st Cong. ch. 1 00

FLORIDA.

Tallahassee, Mrs. S. Officer, 10 00

ALABAMA.

Art, Christian Hill ch. and Sab. sch. 4 00
Bascom, Cong. ch. 2 00
Blackwoods, Cong. ch. 75
Echo, Friendship Cong. ch. 50
Talladega, Cong. ch. 56 13——63 38

LOUISIANA.

Hammond, Cong ch. 11 01

TENNESSEE.

Crossville, "1871," 60

INDIANA.

Fort Wayne, Plymouth Cong. ch. and Sab. sch.	23 00	
Indianapolis, North Cong. ch.	11 80	
Ridgeville, Cong. ch.	2 62	—37 42

MISSOURI.

Grandin, Cong. ch.	20 50	
Kansas City, Clyde Cong. ch.	12 27	
Lebanon, 1st Cong. ch.	26 88	
New Cambria, Welsh Cong. ch.	2 00	
Old Orchard, Cong. ch.	3 36	
Palmyra, Mrs. T. A. Brunker,	1 00	
St. Joseph, Swedish Cong. ch.	5 00	
Webster Groves, 1st Cong. ch.	30 46	—101 47

OHIO.

Atwater, Friend,	6 77	
Belden, 1st Cong. ch.	14 00	
Berlin Heights, 1st Cong. ch.	3 50	
Cleveland, Pilgrim Cong. ch., 155; Euclid-av. Cong. ch., 74.87; Franklin-av. Cong. ch., 22.50; Kinsman-st. Cong. ch., 19.40; Trinity Cong. ch., 10; Union Cong. ch., 8.65,	290 42	
Geneva, 1st Cong. ch., add'l,	1 50	
Hartford, Cong. ch. and Sab. sch.	13 00	
Kent, 1st Cong. ch.	60 00	
Marietta, 1st Cong. ch.	228 27	
Radnor, Edward D. Jones,	5 00	
Steubenville, 1st Cong. ch.	49 53	
Twinsburg, Hosmer Crane,	30 00	
Vermilion, Cong. ch.	4 55	
Wellington, 1st Cong. ch.	20 00	—726 54
Legacies.—Chagrin Falls, Martha A. Thomas, by Geo. March, Ex'r,		150 56
		877 10

ILLINOIS.

Bunker Hill, Cong. ch.	24 51	
Chebanse, Cong. ch.	6 00	
Chicago, Kenwood Evan. ch., 262.01; Pilgrim Cong. ch., 90; Bethesda Cong. ch., 10; Sedgwick-st. Cong. ch., 5; St. James, German Cong. ch., 5; Waveland-av. Cong. ch., 4.35; Union Park Cong. ch., 2.89; Miss A. M. Wells, of which 5 for No. China, 15,	394 25	
Englewood, Frank H. Tuthill,	10 00	
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene,	242 95	
Geneva, Cong. ch.	12 50	
Jacksonville, Cong. ch.	3 24	
Metropolis, Cong. ch.	3 90	
Quincy, 1st Union Cong. ch.	69 40	
Wheaton, 1st Cong. ch.	55 21	
Wilmette, 1st Cong. ch., add'l,	25	—822 21
Less overpayment by 1st Cong. ch., Chicago, Ill. (acknowledged Dec. *Herald*),		76 50
		745 71
Legacies.—Chicago, John M. Williams, by L. M. and N. W. Williams, and P. E. Simmons, Ex'rs,		485 75
		1,231 46

MICHIGAN.

Calumet, 1st Cong. ch.	73 00	
Detroit, 1st Cong. ch., 160; Plymouth Cong. ch., 7,	167 00	
Grand Rapids, Plymouth ch. Miss. Soc., for catechist, Madura,	10 00	
Hancock, Cong. ch.	83 62	
Lacota, Cong. ch.	7 07	
Otsego, 1st Cong. ch.	3 00	
Port Huron, 1st Cong. ch.	50 68	
St. Joseph, Cong. ch.	26 00	
Ypsilanti, Cong. ch.	21 55	—441 92

WISCONSIN.

Amery, Cong. ch.	11 37	
Appleton, 1st Cong. ch.	8 00	
Baraboo, 1st Cong. ch.	7 00	
Green Bay, Union Cong. ch.	65 00	
Hancock, Cong. ch.	3 50	
Lafayette, Cong. ch.	10 00	
Madison, Pilgrim Cong. ch.	5 27	
Merrill, Emmanuel Scan. Cong. ch.	6 09	
Milwaukee, Hanover-st. Cong. ch.	14 00	
Platteville, Cong. ch.	8 05	
Springvale, Cong. ch.	4 17	
Sturgeon Bay, Cong. ch.	51 51	
Token, Cong. ch.	4 50	
Trempeauleau, Cong. ch.	5 00	
Two Rivers, Cong. ch.	4 00	
Viroqua, Cong. ch.	15 90	
Waukesha, 1st Cong. ch.	29 10	
Waupun, 1st Cong. ch.	12 30	
West Salem, Cong. ch.	31 87	—296 63

IOWA.

Algona, Cong. ch.	11 00	
Ames, Friend,	1 00	
Cherokee, Cong. ch.	6 00	
Dinsdale, Cong. ch.	4 75	
Iowa City, Cong. ch.	42 25	
Keck, Cong. ch.	2 50	
Lawler, Cong. ch.	1 93	
McGregor, Cong. ch.	67 85	
Marshalltown, Cong. ch., add'l,	2 25	
Newell, Cong. ch.	13 37	
Postville, Cong. ch.	17 01	
Rock Rapids, Cong. ch.	6 58	
Rockwell, Cong. ch.	20 00	
Rowan, Cong. ch.	5 71	
Spencer, Cong. ch.	58 13	
Waucoma, Cong. ch.	6 82	—267 15

MINNESOTA.

Aitkin, Cong. ch.	5 00	
Belview, Cong. ch.	25 20	
Minneapolis, Plymouth Cong. ch., 136; Pilgrim Cong. ch., 59.31; Park-av. Cong. ch., 53.36; 5th-av. Cong. ch. and Sab. sch., 6.45; Rodelmer, 2,	257 12	
Ortonville, Cong. ch.	12 33	
Plainview, Cong. ch.	18 00	
St. Paul, People's Cong. ch., 60; Pacific Cong. ch., 14.86,	74 86	—392 51

KANSAS.

Athol, Cong. ch.	5 00	
Dover, Cong. ch.	2 46	
Fall River, Zuna Sexton,	2 00	
Ford, Cong. ch.	1 63	
Garfield, Cong. ch.	4 03	
Hiawatha, Cong. ch.	6 50	
Sabetha, Cong. ch.	30 13	
Sedgwick, Flora M. Tucker,	2 15	—53 90

NEBRASKA.

Beaver Creek, German Cong. ch.	6 00	
Brewster, A. F. Carlson,	1 00	
Clay Center, Cong. ch.	2 85	
Crete, German Cong. ch.	10 00	
Germantown, German Cong. ch.	8 70	
Hallam, German Cong. ch.	5 50	
Lincoln, Vine-st. Cong. ch., Friend,	5 00	
McCook, German Cong. ch., C. Klein,	5 00	
Paisley, 1st Cong. ch. and Sab. sch.	3 75	
Plymouth, 1st Cong. ch.	7 26	
Princeton, German Cong. ch.	3 00	
Red Cloud, Cong. ch.	9 78	
Silver Creek, Cong. ch.	1 52	
Syracuse, Cong. ch.	14 25	
Turkey Creek, German Cong. ch.	10 00	
Ulysses, Cong. ch.	5 60	
Wilcox, Cong. ch.	12 00	—111 21

CALIFORNIA.

Claremont, Cong. ch.	73 78	
Cloverdale, Cong. ch.	14 00	
Martinez, Cong. ch.	27 00	
Oroville, Cong. ch.	50 00	
Porterville, Cong. ch.	19 00	
San Francisco, 1st Cong. ch.	464 25	
San Lorenzo, Union Cong. ch., for China,	10 00	
San Luis Obispo, Cong. ch.	19 00	
Sierra Madre, Cong. ch.	2 00	
Stockton, Cong. ch.	10 00	
Ventura, Cong. ch.	26 10	715 13

OREGON.

Ashland, Proceeds from sale of land, Edina Township, Minn., less expenses: gift of Mrs. Maria Hartwell,	382 63	
Bethany, German Cong. ch.	25 00	
Forest Grove, Cong. ch.	4 00	
Salem, Cong. ch., 13.25; Central Cong. ch., 1.55,	14 80	
Wilbur, C. T. Whittlesey,	2 50	428 93

COLORADO.

Julesburg, Cong. ch.	5 00

WASHINGTON.

Puyallup, Cong. ch.	1 00	
Ritzville, German Zion ch., 20; Immanuel ch., 5,	25 00	
Touchet, 1st Cong. ch.	3 08	29 08

NORTH DAKOTA.

Fargo, 1st Cong. ch.	19 22	
Gnadenfeld, Cong. ch.	15 00	
Kulm, Cong. ch.	25 00	59 22

SOUTH DAKOTA.

Canova, Cong. ch.	6 22	
Dover, Cong. ch.	2 00	
Eureka, Rev. and Mrs. Henry Hetzler,	2 50	
Rapid City, Cong. ch.	33 70	
Sioux Falls, 1st Cong. ch.	15 16	
Willow Lakes, Cong. ch.	3 15	62 73

MONTANA.

Big Timber, Cong. ch.	4 50	
Laurel, Cong. ch. and Sab. sch.	8 35	12 85

IDAHO.

Council, Cong. ch.	3 45

NEW MEXICO.

Torreon, Frank H. Carpenter,	5 00

OKLAHOMA.

Weatherford, John Sauer, for work in India,	35 00

DOMINION OF CANADA.

From the Canada Congregational Foreign Missionary Society.

Rev. Wm. T. Gunn, Montreal, *Treasurer*. 48 97

HAWAIIAN ISLANDS.

Kohala, Union ch.	8 60

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer*.

For Tientsin,	333 75	
For traveling expenses, Miss S. D. Riggs,	235 00	
For salary, Miss Christie,	247 50	
Toward support Rev. G. H. Hubbard (from Attleboro, Mass.),	50 00	866 25

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Ill. *Treasurer*. 10 00

MISSION SCHOOL ENTERPRISE.

Maine.—Auburn, Sixth-st. Cong. Sab. sch., 3.45; Bethel, Y. P. S. C. E., 10; Cherryfield, Cong. Sab. sch., 4; Cranberry Isles, Y. P. S. C. E., 7; Cumberland Centre, Cong. Sab. sch., 3; Farmington Falls, do., 2; Monmouth, do., 1.25; do., Ida M. Pierce, .50; New Sharon, Cong. Sab. sch., 1.10; North Bridgton, do., 2.52; Standish, do., 2; Whiting, do., 1.25; Woodfords, do., 15, 53 07

New Hampshire.—Campton, Cong. Sab. sch., Harvest Festival, 12.32; do., Cong. Sab. sch., 3.58; Chester, do., 1.73; Concord, West Cong. Sab. sch., 4.70; East Jaffrey, Cong. Sab. sch., 4.51; Epsom, New Rye Cong. Y. P. S. C. E., toward support Rev. James Pettee, 5; Exeter, Phillips Cong. Sab. sch., 3.72; Hampton, Cong. Sab. sch., 1.79; Hanover Centre, do., 4; Kensington, do., 3; Milton, do., 2.60; Portsmouth, North Cong. Sab. sch., 15.77; Seabrook and Hampton Falls, Cong. Sab. sch., 1; Warner, do., 2; West Lebanon, Y. P. S. C. E., 6.63, 72 35

Vermont.—Brandon, Cong. Sab. sch., 1.33; Charlotte, do., 6; East Brookfield, do., 1.23; East Burke, Cong. Sab. sch. and Y. P. S. C. E., 2; Irasburg, Cong. Sab. sch., 2.25; Lower Waterford, do., 1.24; No. Hyde Park, 1st Y. P. S. C. E., 3; South Wallingford, Cong. Sab. sch., 2.35; Springfield, 1st Cong. Sab. sch., 6.28, 25 68

Massachusetts.—Auburndale, Cong. Sab. sch., 28; Baldwinville, Memorial Cong. Sab. sch., 5; Becket Centre, Cong. Sab. sch., 2; Belchertown, do., 15; Boston, Mt. Vernon Cong. Sab. sch., 21.50; Roslindale, Cong. Sab. sch., 3.15; Union Cong. Sab. sch., 15; Braintree, 1st Y. P. S. C. E., 2.40; Central Cong. Sab. sch. (Dorchester), 6; Chester, 2d Cong. Sab. sch., 3; do., 1st Cong. Sab. sch., 1.78; Dudley, Cong. Sab. sch., 4; Easthampton, 1st Cong. Sab. sch., 10; Enfield, Cong. Sab. sch., 15; Essex, do., 10; Fall River, Broadway Cong. Sab. sch., 3; Gilbertville, Trin. Cong. Sab. sch., 25; Goshen, Cong. Sab. sch., 2.80; Great Barrington, 1st Cong. Sab. sch., 15; Holden, Cong. Sab. sch., 5; Hyde Park, 1st Cong. Sab. sch., 12.10; Leicester, do., 4; Lynn, do., 5; Mattapoisett, Cong. Sab. sch., 3; Melrose Highlands, do., 6.04; Newton, Eliot Cong. Sab. sch., of which 19.77 for China, 74.08; Northampton, Edwards Cong. Sab. sch., 14.41; Northboro, Evan. Cong. Sab. sch., 3.13; Northbridge, Y. P. S. C. E., 5; Plymouth, Manomet Cong. Sab. sch., 1.50; Plympton, Cong. Sab. sch., 2; Sharon, do., 8.03; Somerville, Highland Cong. Sab. sch., 5; So. Weymouth, Old South Cong. Sab. sch., 10; Stockbridge,

Cong. Sab. sch., 7; West Hawley, do., 1.62; West Medford, do., 6.76; West Newbury, 1st Cong. Sab. sch., 4; West Springfield, do., 3.50; Williamstown, Cong. Sab. sch., 6.05; Worcester, Hope Cong. Sab. sch., 12.77; do., Bethany Cong. Sab. sch., 5; do., do., Y. P. S. C. E., 5, 397 62

RHODE ISLAND.—Central Falls, Cong. Sab. sch., 39.75; East Providence, Newman Cong. Sab. sch., 6; Howard, Franklin Y. P. S. C. E., 13; Kingston, Cong. Sab. sch., 7.34; Peace Dale, do., 50; Providence, Pilgrim Cong. Sab. sch., 26.58; do., Union Cong. Sab. sch., 20.16; Wood River, Cong. Sab. sch., 2.25, 165 08

CONNECTICUT. — Ansonia, Cong. Sab. sch., 10; do., German Cong. Sab. sch., 3; Bloomfield, Cong. Sab. sch., 5.55; Bridgeport, South Y. P. S. C. E., 12.91; Brooklyn, 1st Cong. Sab. sch., 8; Chaplin, Cong. Sab. sch., 12; Danbury, 1st Cong. Sab. sch., 4.61; Danielson, Westfield Cong. Sab. sch., 4; Derby, 1st Cong. Sab. sch., 12.35; East Hartford, South Cong. Sab. sch., 1.42; East Morris, Cong. Sab. sch., 3.10; Goshen, do., 7.46; Hanover, do., 4.50; Hartford, Warburton Chapel Sab. sch., 5.32; Ivoryton, Swedish Cong. Sab. sch., 1.62; Jewett City, Cong. Sab. sch., 2; Kensington, do., 10; Millington, Y. P. S. C. E., 5; New Britain, South Cong. Sab. sch., 25; New Haven, Plymouth Cong. Sab. sch., 40.97; New Milford, 1st Cong. Sab. sch., 10; Norwich, Broadway Cong. Sab. sch., 25; Prospect, Cong. Sab. sch., 3.50; Rocky Hill, do., 1.84; Sherman, do., 4; Somersville, Y. P. S. C. E., 8.32; Stafford Springs, Cong. Sab. sch., 3.75; Washington Depot, do., 1.70; West Hartford, do., 18.57; do., North End, Br. Sab. sch., 3; West Haven, 1st Cong. Sab. sch., 25; Wethersfield, Cong. Sab. sch., 36; Woodstock, 1st Cong. Sab. sch., 7.68, 327 1

NEW YORK. — Angola, Cong. Sab. sch., 2.10; Baiting Hollow, do., 3; Brooklyn, South Cong. Sab. sch., 50; do., Church of the Pilgrims, Young People, 25; Crown Point, 1st Cong. Sab. sch., 3; New York, Olivet Cong. Sab. sch., 50; Port Chester, 1st Cong. Sab. sch., 3; Sherburne, do., 23.36; Syracuse, Geddes Cong. Sab. sch., 3.79; West Newark, Cong. Sab. sch., 2.15, 165 40

NEW JERSEY.— Chatham, Cong. Sab. sch., 5.39; Newark, Belleville-av. Cong. Sab. sch., 13.62; Paterson, Auburn Station Cong. Sab. sch., 7.10, 26 11

PENNSYLVANIA.— Blossburg, 1st Cong. Sab. sch., 1.80; Horatio, Cong. Sab. sch., 4; Taylor, 1st Cong. Sab. sch., 4.65, 10 45

MARYLAND.—Baltimore, Associate Y. P. S. C. E., 12.50; Frostburg, Cong. Sab. sch., 3, 15 50

DISTRICT OF COLUMBIA. — Washington, Peoples' Cong. Sab. sch. 4 08

GEORGIA. — Atlanta, Central Cong. Sab. sch., 6.14; Demorest, Union Cong. Sab. sch., 6.22, 12 36

FLORIDA.— Daytona, Cong. Sab. sch. 10 15

ALABAMA.— Brewton, Cong. Sab. sch. 3 00

MISSISSIPPI.— Meridian, Cong. Sab. sch. 2 07

LOUISIANA.— Hammond, Cong. Sab. sch. 2 15

TENNESSEE.— Pleasant View, Cong. Sab. sch. 1 60

TEXAS.— Port Arthur, 1st Cong. Sab sch. 5 00

INDIANA.— Angola, Cong. Sab. sch., 1.50; Marion, do., 3, 4 50

KENTUCKY.— Newport, York-st. Y. P. S. C. E. 3 00

MISSOURI. — Brookfield, Cong. Sab. sch., 1.50; Cole Camp, do., 5; Kansas City, Clyde Cong. Sab. sch., 14.32; Old Orchard, Cong. Sab. sch., 4.55; Sappington, do., 2.20; Springfield, German Cong. Sab. sch., 3.05; Willow Springs, Cong. Sab. sch., 3.70, 34 32

OHIO.— Akron, West Cong. Sab. sch., 5.51; Ashtabula, 2d Cong. Sab. sch., 5; Clarksfield, Cong. Sab. sch., 3; Cleveland, Grace Cong. Sab. sch., 3; Swedish Cong. Sab. sch., 2; Columbus, 1st Cong. Sab. sch., 5.84; Cuyahoga Falls, Cong. Sab. sch., 3; Edinburgh, do., 2.10; Jefferson, do., 7.03; Marysville, do., 2.88; Ridgeville Corners, do., 2.52; West Williamsfield, do., 1.90, 43 78

ILLINOIS.— Bunker Hill, Cong. Sab. sch., 3.30; Caledonia, do., 5.88; Chicago, Berea Y. P. S. C. E., 10; Grace Cong. Sab. sch., 7.29; Madison-av. Cong. Sab. sch., 2; Gridley, Cong. Sab. sch., 15; Harlow Grove, do., 1.25; Highland, do., 2.15; Jacksonville, do., 8.52; Joliet, Swedish Cong. Sab. sch., 1.38; No. Aurora, Cong. Sab. sch., 2.52; Peoria, 1st Cong. Sab. sch., 19.71; Rockford, 2d Cong. Sab. sch., 10; do., 1st Cong. Sab. sch., 3.57; Wheaton, do., 10; Wilmette, Jun. Y. P. S. C. E., .50; Woodburn, Cong. Sab. sch., 4.25, 107 32

MICHIGAN. — Addison, Cong. Sab. sch., 1.75; Allendale, do., 1.66; Alpine, do., 2.33; Alpine and Walker, do., 8; Belding, do., 2.80; Bellaire, do., 13.04; Benton Harbor, 1st Cong. Sab. sch., 9; Big Rock, Cong. Sab. sch., 4.27; Chesterfield, do., 2.44; Columbus, 1st Cong. Sab. sch., 3.10; Conklin, Cong. Sab. sch., 1; Crystal, Sigourney Cong. Sab. sch., .70; Detroit, 1st Cong. Sab sch., 20.20; do., Plymouth Cong. Sab. sch., 5; Gaylord, Cong. Sab. sch., 2; Grand Junction, do., 3.75; Harrison, do., 1.65; Hopkins, 1st Cong. Sab. sch., 4.81; Lewiston, Y. P. S. C. E., 3; Mancelona, 1st Cong. Sab. sch., 6; Muskegon, Jackson-st. Cong. Sab. sch., 3.75; Omena, Cong. Sab. sch., 5; Pleasanton, do., 1.65; Ransom, do., 2.50; Rondo, do., 2.52; Roscommon, do., 3; Sidney, do., 3.93; Sutton's Bay, do., .94; Vernon, do., 5; Watervliet, do., 6.66; West Batavia, do., 1.80, 133 25

WISCONSIN.— Amery, Cong. Sab. sch., 1.20; Appleton, 1st Cong. Sab. sch., 11.52; Arena, do., 3.86; Berlin, Cong. Sab. sch., 6.10; Bobb's Mill, do., 1.31; Butternut, do., .50; Fond du Lac, do., 6 67; Genoa Junction, do., 3; Ithaca, do., 2.20; Madison, Pilgrim Cong. Sab. sch., 2.99; Mazomanie, Cong. Sab. sch., 2; Milwaukee, Grand-av. Cong. Sab. sch., 11.21; Swedish Cong. Sab. sch., 2.50; Bethlehem Cong. Sab. sch., 1.17; Necedah, Cong. Sab. sch., 3.95; Neptune, do., .98; Oshkosh, 1st Cong. Sab. sch., 8.23; Plymouth, Cong. Sab. sch., 6; Poppe, do., .69. Sun Prairie, do., 5.73; Two Rivers, do., 4.42; Birthday-Box, 2.30; Viroqua, Cong. Sab. sch., 1.93; Waupun, 1st Cong. Sab. sch., 5, 95 46

IOWA.— Alexander, Cong. Sab. sch., 3.15; Allison, do., 3.68; Ames, do., 10; Arthur, do., 3.45; Cass Centre, do., 7; Clay, do., 10; Clear Lake, do., 3.86; Des Moines, Greenwood Cong. Sab. sch., 10.55; Pilgrim Cong. Sab. sch., 7.67; Dinsdale, Cong. Sab. sch., 2.25; Forest City, do., 1.50; Garden Prairie, do., 1.75; Grant, do., 2.20; Minden, do., 6.80; Nashua, do., 5; Perry, do., 6.11; Peterson, do., 17; Popejoy, do., 6.35; Valley Junction, do., 5; Webster City, do., 6; Winthrop, do., 4; Waverly, do., 2.75, 126 07

MINNESOTA.— Audubon, Cong. Sab. sch., .60; Bertha, do., 2; Brainerd, Peoples' Cong. Sab. sch., 4; Ceylon, 1st. Cong. Sab. sch., 2.50; Dodge Centre, Cong. Sab. sch., 1.42; Duluth, Morley Cong. Sab. sch., 3.72; Excelsior, Cong. Sab. sch., 2.25; Grand Meadow, do., 1.10; Lake Park, do., 8 50; Lamberton, do., 1.27; Marine Mills, do., 1.50; Waterville, do., 1.80 = 30.66; less returned to Medford (acknowledged August *Herald*), 4.25, 26 41

KANSAS. — Cora, Cong. Sab. sch., 7.62; Partridge, do., 10.15; Sabetha, do., 12 09; Wakefield, do., 12.65, 42 51

NEBRASKA. — Brewster, Memorial Cong. Sab. sch., 2; De Witt, Cong. Sab. sch.,

2; Fort Calhoun, do., 1.17; Germantown, German Cong. Sab sch., 1.30; Grafton, Cong. Sab. sch., 2.40; Harbine, do., 2.35; Harvard, do., 2.40; Hay Springs, do., .31; Hyannis, do., 1.50; Norfolk, 2d Cong. Sab. sch., 4.24; Ogalalla, Union Cong. Sab. sch., 1; Plymouth, 1st Cong. Sab. sch., 1.75; Red Cloud, Cong. Sab. sch., 2.02; Silver Creek, do., 4.75, 29 19

California. — Berkeley, Cong. Sab. sch., 5.50; Little Shasta, do., 8; San Mateo, do., 2.50; Tipton, do., 1; Weaverville, do , 2, 19 00

Oregon. — Ashland, Cong. Sab. sch., 3; Hillsboro, 1st Cong. Sab. sch., 5; Portland, do., 5; Salem, Central Cong. Sab. sch., 1.53, 14 53

Colorado. — Manitou, Cong. Sab. sch. 13 03

Washington. — Christopher, White River Cong. Sab. sch., 3; Colville, Cong. Sab. sch., 3; McMurray, Bible Union, Cong. Sab. sch., 1.90; Medical Lake, 1st Cong. Sab. sch., 2.60; Tacoma, Swedish Mission Cong. Sab. sch., 2.64, 13 14

North Dakota. — Eldridge, Cong. Sab. sch., 3; Forman, do., 6.29; Jamestown, do., 3; Valley City, Getchell Cong. Sab. sch., 5, 17 29

South Dakota. — Aberdeen, Plymouth Cong. Sab. sch., 2.50; Ashton, Sab. sch., 3.10; Athol, do., 3.40; Belle Fourche, do., 2.50; Clark, do., 5; Elk Point, do., 4.43; Keystone, do., 4; Lake Preston, do., 2.15; Lead City, 1st Y. P. S. C. E., 6; Rapid City, Cong. Sab. sch., 4.68; Tyndall, 1st Cong. Sab. sch. (add'l), .25, 38 01

Montana. — Red Lodge, Cong. Sab. sch. 10 35

Wyoming. — Manville, Cong. Sab. sch. 3 50

Utah. — Bountiful, Cong. Sab. sch. 1 00

Hawaiian Islands. — Kohala, Union Sab. sch. 1 40

2,075 90

MICRONESIAN NAVY.

Connecticut. — Chester, Cong. Sab. sch. 7 00

FOR SUPPORT OF YOUNG MISSIONARIES.

Illinois. — Aurora, 1st Y. P. S. C. E., 10; Glen Ellyn, Y. P. S. C. E., 3.75; Granville, Y. P. S. C. E., 40; Griggsville, do., 25; Rockford, 1st Y. P. S. C. E., 5; Tonica, Y.P.S.C.E., 5; Wayne, Thistledown Miss. Soc., 5; all for MacLachlan Fund, 93 75

Michigan. — Eastlake, Y. P. S. C. E., for Lee Fund, 2 15

Minnesota. — Glyndon, Y. P. S. C. E., 6; Monticello, do., 2.50; both for Haskell Fund, 8 50

Iowa. — Independence, Y. P. S. C. E., 3; New Hampton, do., 20; Preston, do., 10; all for White Fund, 33 00

Nebraska. — Alma, Int. Y. P. S. C. E., 6.50; Aurora, Y. P. S. C. E., 5; Fairmount, do., 11 85; Hastings, 1st Y. P. S. C. E., 8.10; Silver Creek, Y. P. S. C. E., 5; do., Jr. Y. P. S. C. E., 1.50; all for Bates Fund, 37 95

North Dakota. — Amenia, Y. P. S. C. E., for Holton Fund, 3 00

South Dakota. — Drakola, Y.P.S.C.E., for Holton Fund, 6 75

185 10

CONTRIBUTIONS FOR THE DEBT.

Vermont. — St. Johnsbury, Rev. Henry Fairbanks, 250 00

Massachusetts. — Amherst, Rev. E. W. Gaylord, 5; Brookline, Harvard Cong. ch., 100; Malden, Rev. Joshua W. Wellman, D.D., 25; Monson, Edward F. Morris, 50; Newburyport, through Rev. Richard Wright, 75; Winchester, Chas. E. Swett, 50, 305 00

Rhode Island. — East Providence, Rev. L. Z. Ferris, 10; Providence, Union Cong. ch., 108, 118 00

Connecticut. — Andover, Mrs. C E. B. Hyde, 30; Greenwich, Second Cong. ch., 100.30; Griswold, Rev. F. E. Allen, 1; Hartford, Students' Theo'l Sem. 50; do., Mrs. Mary C. P. Lee, 20; do., Alfred T. Richards, 15; do., Mrs. J. A. Wiley, 10; do., Gilbert Lovell, 5; do., Wm. D. Odber, 5; do., Gertrude H. Ware, 5; do., Philip C. Walcott, 2; do., Alex. Angus, 2; Manchester, Rev. Clarence H. Barber, 5; New Britain, H. C. Bliss, 5; Newington Junc., Norman P. Camp, 5; Norwich Town, Harriet S. Park, 50; Putnam, Mrs. F. D. Sargent, 5; Redding, Rev. E. R. Evans, 3; Wethersfield, Rev. E. R. Latham, 5, 273 80

New York. — New York, Geo. L. Leonard, 10; do., Ben C. Marsh, 10; Tallman, Rev. Joel F. Whitney, 20, 40 00

Ohio. — Cleveland, Rev. H. A. Schauffler, D.D., 5; Oxford, Rev. Mark Williams, 110; Toledo, Rev. F. D. Kelsey, 10, 125 00

Illinois. — Chicago, Rev. Graham Taylor, 10; do., Rev. John Willard, 10; Friend, 1,715.20; Friend, 4,949.50, 6,684 70

Wisconsin. — Eau Claire, O. H. Ingram, 50 00

California. — Pasadena, Silas M. Wiley, 1; San Francisco, Rev. Walter Frear, 50, 51 00

Washington. — Walla Walla, Rev. S. B. L. Penrose, 25 00

Bulgaria. — Samokov, Rev. W. P. Clarke, 10 00

E. C. Africa. — Chikore, Rev. G. A. Wilder, 5 00

8,387 50

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Portland, Miss Liscomb's parents, for the Hattie Liscomb School, Ceylon, 40; do., John M. Gould, 15; H. B. Pennell, 30.80; B. F. Dunn, 30.80; J. R. Libby, 30.80; for Talas Boys' Boarding School, 147 40

New Hampshire. — Campton, Sab. sch. Harvest Festival, for use Miss E. M. Blakely, 12.32; Chichester, Mrs. James Richmond, for work, care Rev. J. K. Browne, 4; Exeter, Rev. W. L. Anderson, for Talas Boys' Boarding School, 3, 19 32

Vermont. — Salisbury, Y. P. S. C. E., for native preacher, care Rev. H. C. Hazen, 10; West Brattleboro, Cong.ch., for pupil, care Dr. G. C. Raynolds, 25, 35 00

Massachusetts. — Boston, Mt. Vernon Chinese Sab. sch., toward rebuilding Nam Tsun ch., 51; do., Y. P. S. C. E. of Union ch., for work, in care Rev. J. H. House, 52.80; do., C. S Cook, for native preacher, care Rev. R. A. Hume, 50; Hingham, Edward C. Hood, for school, care Rev. E. Fairbank, 25; Mount Hermon, Cong. ch., for evangelistic work, Japan, 25; Newton, Joshua W. Davis, for Talas Boys' Boarding School, 10; Newton Centre, 1st Cong. ch., Extra-cent-a-day Band, for Harding Hall, 6; No. Adams, Sab. sch., 40, for work, care Rev. T. D. Christie; do., Y. P. S. C. E., 10, for do.; No. Billerica, Mrs. E. R. Gould, for Foochow Hospital, 2; Shelburne, Martha Anderson, for Memorial ch., care Dr. Julia Bissell, 17; Somerville, Winter Hill Cong. Sab. sch., for school, care Miss Mary T. Noyes, 5; Whitinsville, Y. P. S. C. E., for secretary, care Rev. R. A. Hume, 4.79; Worcester, Piedmont ch., for Training School, care Rev. James Smith, 15; do., Miss C. H. Pratt, for Girls' School, care Mrs. W. C. Dewey, 5, 318 59

Rhode Island. — Providence, Chinese in Beneficent Mission Sab. sch., for work, care Dr. C. R. Hager, 100; Armenians in do., for student, care Rev. C. C. Tracy, 25, 125 00

CONNECTICUT. — Farmington, Cong. Sab. sch., for work, care Rev. Geo. P. Knapp, 25.47; Goshen (Lebanon), Friend, for school, care Rev. W. M Zumbro, 20; Montville Centre, Sab. sch., for work, care Rev. R. Winsor, 3.56; New London, Mrs. J. N. Harris, for Training School, Guadalajara, 2,000; do., Mrs. J. N. Harris, for work, care Miss S. S. Hyde, 200; West Hartford, Cong. ch., for work, care Rev. F. B. Bridgman, 13.08; West Haven, 1st Cong. Sab. sch., of which 25 for pupil Foochow and 25 for house-boat in do., 50, 2,312 11

NEW YORK. — Brooklyn, Chinese Sab. sch. of Central Cong ch., for work, care Dr. C. R. Hager, 135; do., do., for school, care Mrs. C. A. Nelson, 25; do., Park Y. P. S. C. E., for work, care Rev. W. P. Elwood, 6.50; Hamilton, Young People's League, for pupil, care Miss Laura Farnham, 12.50; Lima, M. S B., for native preacher, Shao-wu, 40; Norwich, Cong. ch., for pupil, care W P. Sprague, 25; Rochester, Mrs. Geo. Davison and others, for work, care Rev. J. H. Pettee, 26 65, 270 65

NEW JERSEY. — Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for native preacher, Madura, 12.50; Montclair, Miss Edith Carter, for pupil, care Miss I. F. Dodd, 90, 102 50

PENNSYLVANIA. — Philadelphia, Samuel D. Jordan, for Lend-a-hand Fund, Ceylon, 10 00

MARYLAND. — Baltimore, John C. Thomas, for work, care Rev. E. H. Smith, 20 00

OHIO. — Sullivan, Cong. ch., for native worker, care Rev. W. L. Beard, 20 00

ILLINOIS. — Canton, Maria Dewey, for work, care Mrs. W. C. Dewey, 10.50; Chicago, New England ch. Friends, for work, care Rev. Jas. Smith, 350; do., New England Cong. Sab sch., for do., 15; do., Ill. Br. W. M. S. of United Evangelical ch., for work, care Mrs. D. M. B. Thom, 12.65; do., Grace Cong. Sab. sch., J. A. Werner's class, for native worker, care Rev. H. G. Bissell, 6.25; do, Mr. and Mrs. J. A. Werner, for do., 5; Elgin, 1st Cong. Sab. sch., for work, care Mrs. W. L. Thompson, 10; Evanston, Friend, for work, care Rev. S C. Bartlett, 2; La Grange, Mrs. M. J Carpenter, for Building Fund, Canton, 100, 511 40

MICHIGAN. — Detroit, Y. P. S. C. E. of 1st ch., for pupils, care Rev. J. H. Dickson, 36; Grand Rapids, Park Cong. Sab. sch., 25; do., South, do., 5; do., Park Y. P. S. C. E., 15; do., South, do., 7.50; do., Barker Memorial, do., 1.50; do., Plainfield-av., do., 7; all toward support Samuel L Caldwell; Monroe, Anna M. Ferris, for work, care Mrs. M. E. Bissell, 5, 102 00

MINNESOTA. — Minneapolis, W. H. Norris, for work, care Rev. H. C. Hazen, 7 50

WISCONSIN. — Norrie, Cong. Sab. sch., for work, care Miss M. B. Harding, 4 15

KANSAS. — Kiowa, Cong. Sab. sch., for work, care Rev. G. E. White, 4 00

NEBRASKA. — Lincoln, Mrs. Anna E. Clark, for work, care Rev. E. Fairbank, 15 00

COLORADO. — Colorado Springs, Mrs. Geo. S. Smith, in memory of Mrs. Jane H. Sprague, for scholarship, care Miss C. Shattuck, 30 00

CALIFORNIA. — Fresno, Zion German Cong. ch., for work, care Rev. G. E. Albrecht, 36.50; Gonzales, Silas W. Mack, for work, care Rev. F. W. Read, 50; San Diego, Justus L. Cozad, for furniture, care Rev. F. M. Price, 50; Santa Cruz, Geo. Ford, for pupil, care Mrs. M. E. Bissell, 30, 166 50

WASHINGTON. — Odessa, Pilgrim (German), 6.15, and Sab. sch., 1.60, for work, care Rev. G. E. Albrecht, 7 75

SOUTH DAKOTA. — Tyndall, Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 30; Wolf Creek, Ger. Cong. ch., for do., 6, 36 00

CANADA. — Montreal, D. W. Ross, for work, care Rev. W. A. Farnsworth, 50 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Wm. T. Gunn, Montreal,
Treasurer.

For boys, care Rev. W. T. Currie, 40 00
For hospital, care Rev. A. Y. Massey, 245 25
For work, care Rev. F. W. Macallum, 8 28 — 293 53

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,
Treasurer.

For Bible-woman, care Mrs. W. A. Farnsworth, 75 00
For work, care Rev. E. C. Partridge, 10 00
For work, care Miss M. L. Daniels, 25 00
" " " " " " 10 00
For use of Miss E. J. Newton, 5 00
For pupils, care Miss M. L. Daniels, 30 00
For use of Dr. Julia Bissell, 3 00
For use of Miss F. K. Bement, 5 00
For use of Dr. M. Stryker, 10 00 — 173 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

For work, care Miss E. M. Swift, 63 00

4,844 40

Donations received in November, 62,214 72
Legacies " " 8,005 54

70,220 26

Total from September 1, to November 30, 1901: Donations, 149,825.09; Legacies, $10,651.40 = $160,476.49.

ADVANCE WORK — MICRONESIA.

NEW YORK. — Brooklyn, Beecher Memorial ch., Mary E. Austin, 15; Walton, Mrs W. B. Haulenbeek, 320, 335 00
ILLINOIS. — Chicago, Annie M. Wells, 5 00

340 00

ABBOTT FUND.

CONNECTICUT. — New Haven, Dwight Place Bible School, 25; Newington, Cong. Sab. sch., 29.08, 54 08

CHINESE RELIEF FUND.

CONNECTICUT. — Newington, Cong. Sab. sch. 31 10
WISCONSIN. — Lake Mills, Y. P. S. C. E. 2 10
TURKEY. — Samsoun, Greek Protestant Y. M. C. A. 4 00

37 20

TWENTIETH CENTURY FUND.

MAINE. — Portland, State-st. ch., J. P. Baxter, 500; do., M. E. Barrett, 50, 550 00
MASSACHUSETTS. — Campello, E. P. Gleason, 1; Clinton, Cong. ch., 82; do., Rev. W. W. Jordan, D. D., 25; Wellesley, Miss Caroline Hazard, 300, 408 00
RHODE ISLAND. — Peace Dale, Mrs. N. T. Bacon, 100 00
CONNECTICUT. — East Hartford, South Cong. ch., 37.50; Hartford, Farmington-av. ch., 70; Meriden, John D. Billard, 20, 127 50

1,185 50

Previously acknowledged. 79,560 30

80,745 80

For Young People.

THE KOORMANJI KOORDS.

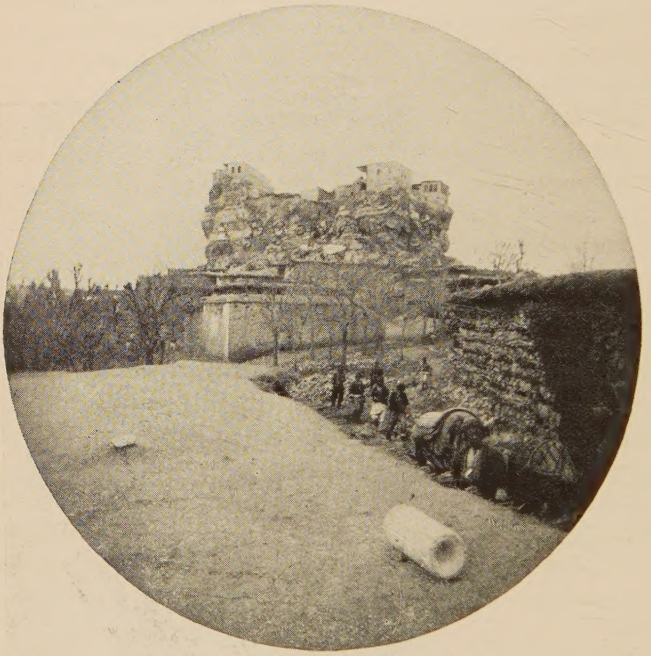
BY REV. ALPHEUS N. ANDRUS, OF MARDIN, EASTERN TURKEY.

THE young man in the picture below is a Protestant of Mosul. He is dressed in the national costume of the Koormanji Koords, who inhabit chiefly the mountainous region between Diarbekir and Kerkook, in the valley of the Tigris River. The white sleeves which extend to the knees belong to his shirt, which is open at the throat and chest. The Koords prefer to have their throat and breast bare, and the result is that their chests are very hairy. The sleeves which reach to the fingers belong to the undercoat, which is usually, as here, made of the same material as the very full and straight trowsers. This material is made of a fine quality of cashmere wool, is colored with vegetable dyes that are fast, and is woven entirely in hand looms in widths varying from ten to fifteen inches, and in pieces running from fifteen to twenty-five feet in length. This industry is mainly in the hands of Christian weavers, whose chief centers are at Sert, Bitlis, and Van.

FULL KOORDISH COSTUME.

The jacket overcoat is woven of goats' hair, either brown or black, except the facing, which is of white sheeps' wool. The oval embroidery, with tassels of black wool, is of gold lace, which lends its brightness to the otherwise cheerless garment. The shoulders and back of this overcoat are covered with goats' hair in its natural state, and woven into the body of the garment. This renders it almost impervious to the rains. The cap, the white peak of which is alone visible above the broad turban, is made of soft, white wool,

beaten to a felt, that is anywhere from one-half to three-fourths of an inch thick, and then pressed on blocks into the required shape. This Koordish cap is the germ of our now stylish felt hats. The turban which surmounts and almost wholly hides the cap is composed of many colored cotton cloths, now largely of European manufacture, which are added to on every great feast day and wedding occasion, without removing the old ones. These turbans are therefore built up, and become large and heavy, and a sign that the wearer has become venerable. There were caps two feet long, and turbans from four to six inches in thickness around the head, and weighing from five to ten pounds. Koort Ismail Pasha visited Sert in 1868, and was so shocked at the size and weight of these caps that he ordered a number of the leading chiefs into his presence and had his attendants cut down their caps nearly one-half, and remove about one-half of the thickness of their turbans, and then issued an order that the style he had set should not be exceeded upon penalty of a heavy fine. He remained governor of the vilayet of Diarbekir long enough to establish his style, and it holds good to this day.



A KOORDISH CHIEFTAIN'S HOME.

Our second picture shows us the stronghold of a Koordish feudal lord, with the low and poor houses of his retainers grouped around it. The buildings upon the right of the rock in the picture are for his harem, and the long room with the two windows at the end is his council room and where he entertains his guests. At the extreme right of the picture you see a man in the low doorway, and a little to the front is another man with two mules having pack saddles. Back of these are villagers walking in the street. The broad, white surface in the foreground, with a circular stone upon it, is the roof of a house, and the stone is used in rolling this earthen roof to pack it that it may turn the rain and carry it off at the lower eaves. Under this earth is a thatch, of which you see the ragged ends at the edge of the roof toward the street. The projection in the roof, covered with a stone, is the

chimney! These retainers plow, sow, and reap the fields of their lord, or *agha*, as he is called, and at his beck spring to arms, either to aid him in an attack upon some village of his enemies, or in defense of his own villages. The feudalism of Europe in the Middle Ages is repeated in the whole of Koordistan today. The name of the village where this picture was taken is Boshât, and it is but a few hours from Farkin, which is the center of the Koordish work of the evangelical churches of Turkey. The villagers in all these regions are always poor because more than half of their crops is divided between the local government and their feudal lord, and not unfrequently they are plundered in the feudal strifes which are almost constant.

Perhaps you have heard of the Hamidieh cavalry. These are a body of irregular cavalry called by the name of the present sultan because he was the originator of the idea. You see one of the organizers of that corps, and a chief officer of a division of it, in the person represented in the next picture as standing by the table with his right hand resting upon a pile of books. Sirrē Pasha stands by his side, with both hands resting upon the table. He was governor-general of the vilayet of Diarbekir at the time Zekki Pasha, the organizer referred to above, formed the Diarbekir division of this cavalry. The two men in the picture standing on either side of the pashas, and wearing the Arab head-dress, are major-generals in this cavalry service. They are Koords who, in addition to their being generals, are the two most famous chiefs of the Koords in the regions south of Diarbekir. This irregular cavalry is very largely responsible for most of the irregularities which have disturbed those regions during the last eight years. You will notice upon the fillets which bind the heads of these men a badge in brass upon which is the monogram of the present sultan, and marks them as belonging to this irregular cavalry. The name of the one to the right of Zekki Pasha is Mustapha Pasha, and his residence is at Jezirsh, which is to the east of Mardin. The name of the one to the left of Sirrē Pasha is Ibraheem Pasha, and his home is at Wĕvan Sheher, which is to the west of Mardin.

Recently the Arabs of the plain had a very severe struggle with the cavalry under the command of this pasha, who was obliged to summon regular government troops to his aid in order to save him from a disastrous defeat. The cause of the struggle was due to a plundering expedition which he had made against the tribes of the Shammar Arabs, and in which he carried off great spoil. The Arabs, for the most part, have refused to be enrolled in this irregular cavalry. At present a large force of this irregular cavalry constitutes the first cordon of guards nearest to the palace of the sultan at Yildiz, on the banks of the Bosporus. The vast majority of these troops have been drawn from the stalwart and vigorous Koordish race.

But who are the Koords? There have been many and varying answers to this question, and we must wait some time longer before we can be sure that we have correctly traced their origin. Some say they are the same with the *Gordians* who are mentioned by Strabo in his history. We know that they are the same with the *Carduchi*, of whom Xenophon wrote in his history of the "Retreat of the Ten Thousand." Then there was a long line of kings

who held the sovereignty over Van, Diarbekir, and a large part of Mesopotamia. These kings were called the *Meronanides*, and were probably of Koordish origin. Again, between the years 1185 and 1259 A.D., there was a tribe which held sway upon the plains of Mesopotamia called *Ayoubites*, who were also of Koordish origin.

Mrs. Wheeler, of Harpoot, in the course of her historical researches,

KOORDISH CHIEFTAINS.

reached the conclusion that the Koords are descended from the *Medes*, who very probably are the same with the nation referred to in Genesis 10 : 2 by the name *Madai*. My own study of the question thus far has led me independently to the same conclusion. We believe the Koords are yet to be heard from; that some day, in the providence of God, they will hear and gladly respond to the gospel's joyful sound. Join with us in the prayer that that day may be hastened.